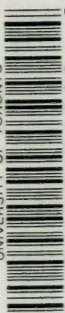


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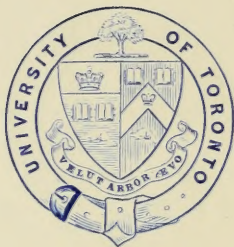
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THUCYDIDES

BOOK VI

SMITH

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Bk. VI

COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

THUCYDIDES

BOOK VI

EDITED

ON THE BASIS OF THE CLASSEN-STEUP EDITION

BY

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PROFESSOR OF GREEK AND CLASSICAL PHILOLOGY IN THE
UNIVERSITY OF WISCONSIN

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PREFACE

This edition of the Sixth Book of Thucydides is based upon Steup's revision of Classen's edition, Berlin, 1905. The variations from the text of the Classen-Steup edition — chiefly restorations of Ms. readings — are explained in the notes. The exegetical notes of the German edition have been followed for the most part, but with a more independent attitude than was maintained in Books III and VII. Next to the Steup-Classen notes, those of Stahl, Boehme-Widmann, and Krueger have been most often drawn upon, but Mueller, Bloomfield, and Arnold have also been regularly consulted, and Marchant's and Spratt's commentaries, which have been at hand in the last stages of the work, would have proved more helpful had they been always consulted from the outset. Valuable suggestions have come from Jowett's translation and notes as well as from other sources. Hude's text has been consulted at every step. Perhaps the tendency has been to regard more and more matter as common property, but the editor has been at least always ready to acknowledge especial indebtedness where it was due.

On a proof sheet last December, Christmas greetings were sent "to the best proof reader and typesetter I have ever worked with." More public acknowledgment is hereby made to the same efficient coworkers on this book, with congratulations to the publishers that employ such workmen. Especial thanks are due to Professors Gulick and Laird, who have read all the proofs with critical but kindly eyes.

C. F. S.

INTRODUCTION

In 427 B.C., the celebrated rhetorician, Gorgias of Leontini, headed a mission to Athens. His native city, then in conflict with Syracuse and getting the worst of it, sent him to persuade the Athenians to take their part. The result was the first expedition to Sicily, under Laches and Charoeades, to help Leontini against Syracuse, and to make a reconnoissance of the region with a view to a greater expedition later. The expedition (427-426) spent itself from the beginning in minor undertakings. Charoeades was killed in conflict with the Syracusans (426), and Laches was superseded by Pythodorus and recalled to Athens to face prosecution by Cleon. Pythodorus was only the forerunner of a larger expedition to be sent in response to renewed calls for help from the Leontines and their allies against Syracuse. This expedition of 60 ships was to sail in the spring of 425 under Sophocles and Eurymedon to Sicily. Pythodorus failed in an attack upon a fort in the territory of the Epizephyrian Locrians, and the other operations of this preliminary expedition amounted to little. The larger fleet under Sophocles and Eurymedon was detained under way, first at Sphacteria; then, after that was taken, at Coreyra to aid the popular against the aristocratic party, arriving in Sicily late in 425. Meanwhile the Athenian allies among the Sicilian cities had become lukewarm toward Athens; at a peace congress Hermocrates, appealing to the Sicilian patriotism of the opponents of Syracuse, induced the congress to look with disfavor upon calling in powerful outsiders to interfere in Sicilian affairs, and peace was concluded among the Sicilians, to which the Athenians had to consent.

On the return of the expedition to Athens, Pythodorus and Sophocles were banished and Eurymedon was fined. The general result of this first expedition — if we may call the several enterprises one — was only to unite the Siceliotes. It was largely the work of Hermocrates, and the Siceliotes now felt themselves representatives of all Sicily, where Sicels and Phoenicians counted for little and the Athenians were strangers.

The feud between the cities of Egesta and Selinus was the occasion of the second and great expedition to Sicily. A quarrel had started from disputes about marriage rights and boundaries. The Selinuntians, crossing the boundary river Mazaras, ravaged the fields of the Egestaeans; the latter drove them back, but in a later battle were defeated by the Selinuntians, reënforced by the Syracusans, and their city was invested. The Egestaeans appealed for help first to Agrigentum, then to Carthage; refused in both places, they resorted to Athens. Early in the spring of 416 B.C. an embassy from Egesta arrived at Athens. Reminding the Athenians of the alliance concluded with themselves during the former Leontine war, they begged now for a fleet to be sent to their aid, calling attention to the depopulation of Leontini by the Syracusans, and adding that if the Syracusans were allowed to secure complete domination in Sicily they would be likely some day, as Dorians and as colonists, to send aid to the Peloponnesians, and help pull down the Athenian Empire. The Athenians would do well, then, to unite with the allies still left them in Sicily and oppose the Syracusans, especially as the Egestaeans were prepared to furnish money sufficient for the war. The immediate result of the embassy was a vote on the part of the assembly at Athens to send envoys to Egesta to see if the money talked of was really on hand, and at the same time to ascertain the state of the war with Selinus.

When the envoys reached Egesta, they were the victims of a clever stratagem. The Egestaeans took them to the temple of

Aphrodite at Eryx and showed them the seemingly rich treasures deposited there, privately entertaining at the same time not only the envoys but the crews of their triremes at banquets, using therefor the gold and silver vessels that could be found in Egesta, and borrowing others from neighboring Hellenic and Phœnician cities, transferring this dazzling display of plate from house to house for the successive banquets. The trick was not discovered: both envoys and sailors were completely duped, and accordingly gave at Athens glowing reports of the wealth of Egesta. Besides, the Egestæan envoys that returned with them brought 60 talents of uncoined silver as a month's pay for 60 ships, which they asked the Athenians to send to Sicily. On the strength of this report, the Athenian assembly voted to send 60 ships, under the command of Alcibiades, Nicias, and Lamachus. These were to help the Egestæans against the Selinuntians, restore Mesania, and order matters otherwise in Sicily as they should deem best for the interests of Athens.

Four days later a second assembly was held to determine about the equipment of the fleet. Nicias, who as head of the aristocratic party was opposed to the expedition, asked for a reconsideration and moved to abandon the whole scheme, reminding the Athenians that it was unwise before they had recovered their old power—to engage in new undertakings, and attacking openly the ambition and the motives of the prime mover in the whole enterprise, Alcibiades. The latter defended himself with spirit, and so appealed to the imagination of the Athenian Demos that it was more than ever inclined to plans of expansion. There is no doubt that Alcibiades was then planning—though he did not express his full views until he had gone over to the Spartans some time afterward—to extend the Athenian Empire by winning first all Sicily, then Italy, and even Carthage; and in the

popular assembly he found a ready audience for so much of his schemes as he thought it wise then to unfold.

Finding it impossible to dissuade the Athenians from the undertaking, Nicias next attempted to frighten them by the size and cost of such an expedition, and being questioned as to its magnitude he said at least 100 triremes and 5000 hoplites with proportionate light-armed troops were required. But to his surprise the Demos was only the more eager for the enterprise, voting the generals full powers as to numbers and equipment and whatever they judged best to do for the interests of Athens.

Preparations were immediately begun and all Athens was astir, when one morning the people awoke to find that all the *Hermæ*, or stone pillars surmounted with the head of the god *Hermes*, had been defaced. The excitement was extraordinary. It was clearly an act of the grossest sacrilege, and the opinion spread rapidly that it meant a conspiracy against the democracy. The enemies of *Alcibiades* did not fail to implicate him, inasmuch as tales were told of mocking imitations of the *Eleusinian* mysteries of which he and other young men had been guilty in their carousals in private houses. If guilty of such profanation, why not of the mutilation of the *Hermæ*? He indignantly demanded immediate trial, but his enemies, wanting time to work up the case, insisted that the expedition should not be delayed, and that the trial should be postponed.

So it was determined, and soon the day of departure came, about midsummer. The state furnished 100 triremes — 60 swift sailers and 40 transport ships — with whatever was most necessary for the equipment of the ships, and as pay a drachma a day for the sailors. The trierarchs completed the equipment in a spirit of rivalry, hiring the best oarsmen, adding bounty in addition to the state's pay, and spending money lavishly upon ornaments for the ships as well as upon completer equipments with a view to splendor as well as to efficiency. The land forces were

picked from the best muster-rolls. The hoplites had to equip themselves, but they, too, vied with each other in paying attention to arms and personal accouterments. The whole outfit was on so magnificent a scale that it made the impression on the rest of the Hellenes rather of a display of power and resources than of an armament against an enemy.

Most of the allies, with the provision transports and the smaller craft, and the rest of the expedition, had been ordered to muster at Coreyra, so as to cross from there over the Ionian Sea: and now the triremes with the home troops sailed from the Peiræus. The historian gives a wonderfully vivid and pathetic description of the embarkation of this armament, which eclipsed in costliness and magnificence all others that ever sailed from a single Greek city. The scene attracted to the Peiræus the whole population of the city, both citizens and foreigners. When all was ready, "the trumpet commanded silence, the prayers customary before putting out to sea were offered, not ship by ship, but all together, to the voice of a herald; bowls of wine were mixed throughout the armament, and libations made by the soldiers and their officers with gold and silver goblets, the crowds on shore — citizens and all others that wished them well — joining in the prayers. Then, the hymn sung and the libations finished, they put to sea, and first sailing out in column raced each other as far as Aegina." It was a great holiday spectacle. In the great expedition, beginning apparently so auspiciously, were involved all the wealth and glory of Athens, but the historian says not a word here with reference to the disastrous end of it all: for that he waits till the final summary in Chapter 87 of Book VII.

At Rhegium the Athenian generals learned for the first time that there was no money at Eggesta, and how the deception had been effected; whereupon they took counsel what was to be done. Nicias proposed to sail to Selinus and get from the Eggestæans

what money and provisions they could furnish, to settle matters between them and the Selinuntians by force or agreement, then, coasting past the other cities and displaying the power of Athens, to sail home. Alcibiades urged that so great an expedition must not disgrace itself by returning without accomplishing anything, that heralds must be sent to all the cities except Syracuse and Selinus, efforts made to win over the Sicels so as to get provisions and troops, especially to gain Messene which lay right in the passage and entrance to Sicily; then, knowing what allies to depend on, they must attack Syracuse and Selinus, unless the latter came to terms with Egesta and the former allowed the restoration of Leontini. Lamachus was for sailing straight to Syracuse and fighting while the Syracusans were unprepared and the dismay was at its height; but as there had to be a choice among the three plans, he gave his adhesion to that of Alcibiades.

Before Alcibiades' plan could be fully tried, he was recalled; under Nicias' direction the whole expedition became a stupendous failure. Meantime, though reports had been reaching Syracuse of the proposed Athenian expedition, the Syracusans were much divided in opinion, many denouncing the reports as a hoax, others and especially Hermocrates insisting on the truth of the matter, and urging immediate preparation to forestall the danger. As the sequel showed, little was actually done in anticipation, and Syracuse would have been at the mercy of the Athenians if Lamachus' plan had been adopted.

Alcibiades, being recalled to Athens for trial, started ostensibly homeward in his own boat, accompanying the state galley *Salamina*, but at Thurii he slipped away and went to Peloponnesus. Nicias and Lamachus made an expedition as far as Egesta, but without accomplishing anything worthy of note. The spirits of the Syracusans rose as they noted the Athenians' delay in attacking their city, and the futility of their undertakings generally.

When the Athenians finally by a successful ruse sailed into the Great Harbor and effected a landing unopposed, then defeated the Syracusans in the first engagement in open field, they threw away all their advantage by retiring again to Catana for the winter. An intrigue by which they expected to gain possession of Messene failed, and negotiations with Camarina were unsuccessful. In all this time Hermocrates was the brains of the Syracusan cause: but Alcibiades on reaching Sparta gave advice which proved more potent for harm to the Athenian cause than anything Hermocrates could do: namely, to send help at once to Syracuse under a Spartan commander, and to carry on the war at home with Athens more openly: especially to fortify Decelea, the result of which would be to put Attic territory at their mercy and cause the loss of the revenues from the silver mines at Laurium and of the tribute from the allies.

The chief cause of the fateful expedition was Alcibiades, and his advice to the Spartans was most hurtful: but the chief instrument of fate in the disaster was the unhappy Nicias. The narration and grouping of events show unmistakably the historian's condemnation of the unfortunate general, whom he never blames in word. The one excuse that could have been urged for Nicias was that he was suffering from an incurable disease. But as Thucydides does not accuse, so he does not excuse; he simply mentions the facts.

The cardinal mistakes of Nicias in the Sicilian expedition, as gathered from the historian's narration of facts, may be summarized as follows:

(1) Nicias rejects Lamachus' advice to sail direct to Syracuse and fight as soon as possible under the walls. Formidable at first, by wasting the winter at Catana he falls into contempt and allows time for succor to come from Peloponnesus. (2) Learning of Gylippus' approach and despising the small number of his ships, at first he sets no watch (6. 104): then, when he does

send four ships to intercept him, he is too late (7. 1). (3) He allows Gylippus to get into Syracuse by way of Euryelus (7. 2), (4) and to surprise and take the fort Labdalon (7. 3). (5) He sends twenty ships to waylay at the Porthmus the Corinthian reinforcements for Syracuse, but too late (7. 4, 7). (6) He allows Gylippus to build at night the Syracusan cross-wall past the Athenian wall of circumvallation (7. 6). (7) He permits Gylippus to surprise and capture Plemmyrium, with the result that the Syracusans are henceforth masters of the mouth of the harbor on both sides, so that not a single store ship can enter without a convoy and a battle (7. 22, 23). (8) He allows Gylippus and the Syracusans to send to southern Italy and cut off a supply fleet meant for the Athenians (7. 25). (9) He is deceived by a ruse and drawn into a sea-fight when the men are unprepared and hungry (7. 39-41). (10) He rejects the proposition of Demosthenes and Eurymedon to leave Sicily immediately after the failure of the attack on Epipolae (7. 48, 49). (11) Having finally consented, in view of matters getting worse and worse, to lead off the army, he is frightened by an eclipse of the moon, and gives orders, obeying the injunction of the soothsayers, to wait twenty-seven days (7. 50). (12) Fooled by the messengers of Hermocrates on the night after the great sea-fight, he postpones immediate departure (7. 73, 74).

As Thucydides' history of the Peloponnesian war is the recital of a great tragedy which crippled the most gifted race of ancient times, so the historian shows a remarkably dramatic instinct in his grouping and contrasting of events. The story of the Melian episode, a shameless display of Athenian arrogance and unblushing assertion that might makes right, is immediately followed by the account of the Sicilian disaster. Again, when the defeated and disheartened Athenian army breaks camp at last, he points another striking contrast: "Moreover, their disgrace generally and the universality of their sufferings, although having some

alleviation in being shared with many, not even thus seemed a light matter in the present circumstances, especially considering with what brilliancy and boastfulness they had set out, and to what a humiliating end they had come."

On the retreat Nicias behaved heroically, but it availed nothing. The catastrophe, made inevitable by the night-battle and panic on Epipolæ (7. 43, 44), and the sea-fight in the Great Harbor (7. 70, 71), came in the awful butchery at the River Assinarus (7. 84). "Nicias had hoped," says Thucydides, "to leave behind him to other ages the name of a man who in all his life had never brought disaster on the city." There is Sophoclean irony in those other words with which the same historian sums up the disaster of the last expedition which Nicias led, in which he was the chief factor, though Thucydides does not name him as such. "Of all the Hellenic actions in this war, or indeed of all Hellenic actions which are on record, this was the greatest,¹—the most glorious to the victors, the most ruinous to the vanquished: for they were utterly and at all points defeated, and their sufferings were prodigious. Fleet and army perished from the face of the earth: nothing was saved, and of the many who went forth few returned home."

¹ Not less than 60,000 men had been sent, first and last, to Sicily.

THUCYDIDES VI

Ol. 91, 1; 416-415 B.C.

- 1 Τοῦ δ' αὐτοῦ χειμῶνος Ἀθηναῖοι ἐβούλοντο αὖθις μεί-
ζονι παρασκευῇ τῆς μετὰ Λάχητος καὶ Εὐρυμέδοντος ἐπὶ
Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύναιτο, ἄπειροι
οἱ πολλοὶ ὄντες τοῦ μεγέθους τῆς νήσου καὶ τῶν ἐνοικούντων
5 τοῦ πλήθους καὶ Ἑλλήνων καὶ βαρβάρων, καὶ ὅτι οὐ πολλῶ
τινι ὑποδεέστερον πόλεμον ἀνηροῦντο ἢ τὸν πρὸς Πελοποννη-
σίους. Σικελίας γὰρ περίπλους μὲν ἔστιν ὀλκάδι οὐ πολλῶ 2

1. At Athens there is a reawakened desire to conquer Sicily, but a lack of exact knowledge of the size and population of the island. Remarks on the magnitude of Sicily.—1. ἐβούλοντο αὖθις . . . καταστρέψασθαι: the earlier unsuccessful expeditions from 427 B.C. (3. 86. 1), under Laches and Charoeades, until 424 B.C., under Pythodorus, Sophocles, and Eurymedon (3. 86, 88, 90, 99, 103, 115; 4. 1, 2, 24, 25, 46, 48, 65), are here comprised in τῆς μετὰ Λάχητος καὶ Εὐρυμέδοντος (παρασκευῆς). That even before this the conquest of Sicily had been contemplated is clear not only from 3. 86. 18 πρόπειραν ποιούμενοι εἰ σφίσι δυνατὰ εἶη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχέτρια γενέσθαι, but also from the charge against the last-named generals 4. 65. 13 ὡς ἐξὸν αὐτοῖς τὰ ἐν Σικελίᾳ καταστρέψασθαι δωροῖς πεισθέντες ἀποχωρήσειαν.—μέλζονι τῆς: = ἡ τῇ,

cf. 1. 85. 5; 3. 83. 7; see on 16. 1.—3. ἄπειροι οἱ πολλοί: as appos. to Ἀθηναῖοι restricting the whole to the designated part.—5. τοῦ πλήθους: alien element inserted in the closely connected words τῶν ἐνοικούντων . . . βαρβάρων, as freq. in Thuc.—καὶ ὅτι . . . ἀνηροῦντο: note change of const. from ἄπειροι with gen. to ὅτι clause.—οὐ πολλῶ τινι: as in 7 below; not elsewhere in Thuc.; in Hdt. 1. 181. 2; 2. 48. 8, 67. 8. Elsewhere in Thuc. οὐ πολλῶ or οὐ πολὺ serves to limit the comp. (5. 59. 5; 7. 19. 8; freq. in the formula οὐ πολὺ ὕστερον, ὕστερον οὐ πολλῶ, see on 1. 45. 3). The modifying τις with οὐ πολὺς also 7. 1. 20.—6. ἀνηροῦντο: were about to take up. For the thought, cf. 7. 28. 23.

7. Σικελίας γὰρ περίπλους μὲν κτέ.: amplification of the two first points designated above as unknown to most

τινι ἔλασσον ἢ ὀκτὼ ἡμερῶν, καὶ τοσαύτη οὖσα ἐν εἴκοσι, σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μῆ, 10
2 ἥπειρος εἶναι. ὥκισθη δὲ ὧδε τὸ ἀρχαῖον καὶ τοσάδε ἔθνη, 1
ἔσχε τὰ ξύμπαντα.

Παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλω-
πες καὶ Λαιστρυγόνες οἰκῆσαι, ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν

Athenians of that time, the rest of this chapter discussing the size of Sicily, 2-5 the barbarian and Hellenic inhabitants of the island. To *περίπλους μὲν* corresponds *ὥκισθη δέ* 2. 1.—8. *οὐκ ἔλασσον*: in statements of time or space freq. adv. Cf. 25. 7, 67. 16, 95. 5.—*ὀκτὼ ἡμερῶν*: acc. to Strabo, p. 266 c, the circumnavigation required five days and nights. To-day a steamer would require at most 60 hours to sail round. See Holm, *Gesch. Siziliens* I, 330 f., where all the statements of ancient writers are found.—*καὶ τοσαύτη οὖσα . . . εἶναι*: the narrowness of the strait geographically contrasted with the extent of the island. Thuc. can hardly have meant to intimate, as Stein thinks, that Sicily as almost belonging to the mainland was esp. difficult to conquer.—*ἐν εἴκοσι σταδίων μάλιστα μέτρῳ . . . διείργεται*: in Greek the stretch of sea is conceived as the point wherein a hindrance consists. Cf. *ἐν* with *κωλύεσθαι* 2. 8. 17, 64. 10; 4. 14. 13. With *διεργεῖν*, an emphasized *εἶργειν*, cf. *διακωλύειν*.—9. *τὸ μὴ ἥπειρος εἶναι*: so nearly all recent editors for *οὖσα* of the Mss. The impossible ptc. seems to be due to dittography from *οὖσα* in 8. For the const., cf. 3. 1. 7; GMT. 811; Kühner-Gerth 479, 1, and 514, n. 9, 1. The inf. without *τό*, 1. 62. 17; 3. 6. 7. See App.

On the settlements of barbarians and Hellenes in Sicily (2-5)

2. *Non-Hellenic settlements*.—1. *ὥκισθη δέ κτέ.*: see on 1. 7. *οἰκίζειν* used here, contrary to Thuc.'s usual habit, universally and not simply of Hellenes. See on 7. For the sources used by Thuc. for the matter of 2-5, see App.—*ὧδε*: for the reading, see App.—2. *ἔσχε*: *acquired*. Cl. thought that, acc. to the usage of Thuc. (see on *ἔσχον* 1. 12. 11), not *Σικελία* but *τοσάδε ἔθνη* must be subj. of *ἔσχε*, and *αὐτὴν* the obj. understood. But, apart from the harshness of this const., there would be an analogy with 1. 12. 11 and similar passages only if the different *ἔθνη* mentioned in what follows had *all* occupied the *whole* of Sicily, which was not the case. On the other hand *Σικελία ἔσχε τοσάδε ἔθνη* differs really only in tense from 2. 68. 10 *ἡ πόλις αὕτη . . . τοὺς δυνατωτάτους εἶχεν οἰκήτορας*, and St. very aptly compares Soph. Phil. 1147 *ἔθνη θηρῶν οὖν ὁδ' ἔχει χώρος*.—*τὰ ξύμπαντα*: *all together*. Cf. 1. 4 *τῶν ἐνοικοῦντων καὶ Ἑλλήνων καὶ βαρβάρων*, 6. 1 *τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ᾤκει*. For the expression, cf. 2. 78. 14; 3. 92. 3; 7. 87. 17.

3. *παλαιότατοι*: in 1. 4. 1, 13. 13, we have the shorter form *παλαιῶτατος*; see St., Qu. Gr.² p. 56.—*λέγονται*: of mythical or poetical tradition, as 2. 102. 27, 34; 3. 96. 2; 4. 24. 18.—

5 οὔτε ὁπόθεν ἐσῆλθον ἢ ὅποι ἀπεχώρησαν· ἀρκείτω δὲ ὡς
 ποιηταῖς τε εἴρηται καὶ ὡς ἕκαστός πη γινώσκει περὶ
 αὐτῶν. Σικανοὶ δὲ μετ' αὐτοὺς πρῶτοι φαίνονται ἐνοικισά- 2
 μενοι, ὡς μὲν αὐτοὶ φασι, καὶ πρότεροι διὰ τὸ αὐτόχθονες
 εἶναι, ὡς δὲ ἡ ἀλήθεια εὐρίσκεται. Ἰβηρες ὄντες καὶ ἀπὸ τοῦ
 10 Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ ὑπὸ Λιγύων ἀναστάντες.
 καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρι-
 νακρία καλουμένη· οἰκοῦσι δὲ ἔτι καὶ νῦν τὰ πρὸς ἐσπέ-
 ραν τὴν Σικελίαν. Ἰλίου δὲ ἀλίσκομένου τῶν Τρώων τινὲς 3

4. οἰκῆσαι: settled. Cf. ᾠκῆσαμεν 2. 64. 20.—5. ἀρκείτω κτέ.: as authentic information is not to be had, one must be content either with the account of the poets (here esp. Homer, as also 1. 10. 4, 11. 19, 21. 3), or with one's own judgment about these peoples (ὡς ἕκαστος γινώσκει, cf. 2. 48. 10).—6. ποιηταῖς: dat. of agent with pass. See on 1. 125. 6; 3. 64. 15; and Steup, Thuk. Stud. II, 55 f.; C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 71.—περὶ αὐτῶν: Cl. renders "about these matters," referring to 1. 1. 10; but the following μετ' αὐτοὺς points to a personal sense.

7. Σικανοί: see Holm I, 58 ff., 350 ff., and Busolt, Gr. Gesch.² I, 378 f.—φαίνονται: presumably of written testimony rather than, as λέγονται, of mythical or poetical tradition. Cf. 1. 9. 22, 13. 9. Still more definitely the following ὡς ἡ ἀλήθεια εὐρίσκεται (this word of historical inquiry; see on 1. 1. 11) points to a credible source.—ἐνοικισάμενοι: which Dion. II. 1. 22 seems also to have used of the same occurrence; to be preferred to ἐνοικισάμενοι of most Mss., whose authority in such cases is questionable. Only from οἰκίζειν, not from οἰκεῖν, are found mid. aor. forms in compounds:

ἀνοικίσασθαι 1. 58. 13, κατοικίσασθαι 2. 102. 31. See App.—8. καὶ πρότεροι: even before, sc. τῶν Κυκλάπων καὶ Λαιστργόνων.—9. Ἰβηρες ὄντες: before these words Kr. missed, and Stein has inserted, ὕστεροι, which is clearly what Thuc. meant; but ὕστεροι would only repeat what is already contained in μετ' αὐτοὺς πρῶτοι. As to the credibility of Thuc.'s view of the origin of the Sicilians, see esp. Holm I, 58 f., 356 f., and Freeman, Hist. of Sicily I, 474 ff.—τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ: the river generally called later Suero (now Xucar) seems to be meant, not the tributary of the Iberus, Sicoris (now Segre), nor the Seine (Σηκοάνας, Sequana). See K. Müllenhoff, Deutsche Altertumskunde I, 164 f.—11. Τρινακρία: Hom. Θρινακίη, of uncertain derivation. See Holm I, 329.—12. τὰ πρὸς ἐσπέραν: adv. Cf. τὸ πρὸς βορέαν, 99. 1. For the matter, cf. 1. 27 πρὸς τὰ μεσημβρινὰ καὶ ἐσπέρια and see Holm I, 59 ff. and 357 ff.—13. τὴν Σικελίαν: see Weidner, Parerga Dinarch. et Thuc. p. 20 (in Gießener Gymn. Progr. 1875), who considers this, as well as πρὸς τὴν Σικελίαν (14), interpolated.

ἀλίσκομένου: with force of pf., as

διαφυγόντες Ἀχαιοὺς πλοίοις ἀφικνοῦνται πρὸς τὴν Σικελίαν,
 15 καὶ ὄμοροι τοῖς Σικανοῖς οἰκήσαντες ξύμπαντες μὲν Ἑλυμοὶ
 ἐκλήθησαν, πόλεις δ' αὐτῶν Ἑρμύς τε καὶ Ἐγεστα. προσ-
 ξυνώκησαν δὲ αὐτοῖς καὶ Φωκέων τινὲς τῶν ἀπὸ Τροίας τότε
 χειμῶνι ἐς Λιβύην πρῶτον, ἔπειτα ἐς Σικελίαν ἀπ' αὐτῆς
 κατενεχθέντες. Σικελοὶ δ' ἐξ Ἰταλίας (ἐνταῦθα γὰρ ᾤκουν) 4

in 1. 23. 8. GMT. 27.—14. πρὸς τὴν Σικελίαν: cf. similar const. 5. 2. 11, 65. 12; 7. 80. 19.—15. ὄμοροι τοῖς Σικανοῖς οἰκήσαντες: on account of the statement below (16) προσξυνώκησαν κτέ., Steup thinks some words have fallen out here, perhaps καὶ αὐτῶν τισι ξυνοικήσαντες. He holds that with the traditional text ξύμπαντες can mean only the whole of the Trojans who came to Sicily. Better St., who says that more probably the Trojans and Sicani united are meant.—Ἑλυμοί: for their origin, see Holm I, 86 ff. and 374 f.; Freeman I, 195 ff. and 542 ff.; Busolt² I, 375 ff.—16. ἐκλήθησαν: (aor.) received the name. Cf. 4. 29; 1. 3. 20.—Ἐγεστα: the form used everywhere by Thuc.; also the people Ἐγεσταῖοι, as in Hdt. 5. 46. 5, 47. 8; 7. 158. 8. In later writers the form Αἴγεστα also occurs. Inscriptions of the oldest coins of the city have Σεγ- (or Σαγ-), the form later adopted by the Romans. See Holm I, 90, 375; III, 598f.—προσξυνώκησαν: the compound only here.—17. Φωκέων τινές: Pausanias (5. 25. 6) also mentions Hellenes τοῦ Φωκικοῦ γένους in Sicily. Holm (I, 87) and others have suggested that the Hellenic immigrants here mentioned were really Phocaeans, and that the mention of Phocians is due to the Phocaeans calling themselves

descendants of the Phocians (Paus. 7. 3. 10; cf. Hdt. 1. 146). Scholars have even tried to find in the inscriptions of the coins of Egesta the dialect of Phocaea (but cf. Holm III, 599 f.). The immigration of Phocians seems to have been introduced here in a chapter treating otherwise exclusively of barbarian immigrations (cf. the concluding words, l. 39) and not where Hellenic settlements are mentioned, because the Phocians were not able to Hellenize the barbarians with whom they coalesced as second or third component. The fact that the mention of the Phocians occurs after the name of the whole people and the two chief places indicates that this is a side remark. To the otherwise improbable conjecture of W. Ridgeway (Class. Rev. II, 180 (1888)), Φρυγῶν for Φωκέων, is opposed the fact—that from the whole context it is clear that only Hellenes returning from Troy are in mind.—τότε: of a time assumed as known, as 1. 101. 8. For the matter, cf. 4. 120. § 1.—19. κατενεχθέντες: cf. 1. 137. 8; 3. 69. 5; 4. 120. 5.

Σικελοί: see Holm I, 62 ff. and 360 ff.; Busolt² I, 380 ff.; Freeman I, 124 ff. and 472 ff.—ἐξ Ἰταλίας: the term is used by Thuc. only of the peninsula south of the river Laus and Metapontum. Cf. 1. 12. 14; 7. 33. 21.

20 διέβησαν ἐς Σικελίαν φεύγοντες Ὅπικας, ὥς μὲν εἰκὸς καὶ
λέγεται, ἐπὶ σχεδιῶν τηρήσαντες τὸν πορθμὸν κατιόντος
τοῦ ἀνέμου, τάχα ἂν δὲ καὶ ἄλλως πως ἐσπλεύσαντες. εἰσὶ
δὲ καὶ νῦν ἔτι ἐν τῇ Ἰταλίᾳ Σικελοί, καὶ ἡ χώρα ἀπὸ Ἰτα-
λοῦ, βασιλέως τινὸς Σικελῶν τοῦνομα τοῦτο ἔχοντος. οὕτως
25 Ἰταλία ἐπωνομάσθη. ἐλθόντες δὲ ἐς τὴν Σικελίαν στρατὸς 5
πολὺς τοὺς τε Σικανοὺς κρατοῦντες μάχῃ ἀνέστειλαν πρὸς
τὰ μεσημβρινὰ καὶ ἐσπέρια αὐτῆς καὶ ἀντὶ Σικανίας Σικε-
λίαν τὴν νῆσον ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς
γῆς ὤκησαν ἔχοντες, ἐπεὶ διέβησαν, ἔτη ἐγγὺς τριακόσια
30 πρὶν Ἑλλήνας ἐς Σικελίαν ἐλθεῖν· ἔτι δὲ καὶ νῦν τὰ μέσα

—20. φεύγοντες Ὅπικας: cf. Dion. H. 1. 22 βιασθέντες ὑπὸ Οἰνῶτρων καὶ Ὅπικων. The reading of Vat. and other good Mss. Ὅπικας is hardly due to a slip of copyists, even though acc. to all later writers the form should be Ὅπικοῦς.—ὥς εἰκὸς καὶ λέγεται: referring to διέβησαν ἐπὶ σχεδιῶν. This formula ὥς λέγεται always stands within or after the words it qualifies. Cf. 1. 24. 10, 118. 21; 3. 79. 10; 7. 86. 17; 8. 50. 16.—21. τηρήσαντες: after waiting for.—τὸν πορθμὸν: i.e. the favorable time for the passage. Cf. Soph. Trach. 571.—κατιόντος τοῦ ἀνέμου: i.e. when the wind blew seaward (different from 2. 25. 19). Cf. Dion. H. 1. 22 κατασκευασάμενοι σχεδίας ἐπὶ τῷ πορθμῷ καὶ φυλάξαντες κατιόντα τὸν ροῦν.—22. τάχα ἂν δέ: sc. διέβησαν. Order as in 10. 13. For pot. indic. with ἂν expressing past possibility, see GMT. 244; Kühner-Gerth 392, 4.—εἰσὶ δὲ . . . ἐπωνομάσθη: two circumstances supplementarily mentioned in confirmation of the Italic origin of the Sicels.—23. ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν: cf. Dion. H. 1.

35 Ἰταλία ὠνομάσθη ἐπ' ἀνδρὸς δυνάστου ὀνομα Ἰταλοῦ, who acc. to Antiochus had made himself master of Southern Italy.—24. οὕτως: emphasizes summarily the reason just given in ἀπὸ Ἰταλοῦ . . . ἔχοντος. See on 1. 22. 7.—25. ἐπωνομάσθη: cf. 1. 13. 21; 2. 29. 15.

στρατὸς πολὺς: appos. in explanation of the general subject. Cf. 2. 47. 5; 4. 58. 4.—26. ἀνέστειλαν: forced back, Bk.'s emendation (for ἀπέστειλαν of the Mss.), now generally adopted (cf. 70. 14; 3. 98. 3), except by Steup, who compares ἀποστέλλειν 3. 89. 20.—πρὸς τὰ μεσημβρινὰ καὶ ἐσπέρια αὐτῆς: only the west of Sicily is mentioned above (12) as still occupied by the Sicamians.—28. ἐποίησαν: caused, with acc. and inf., as 2. 5. 6.—29. ἐπεὶ: after, like ἐπειδὴ. Cf. 2. 73. 10 ἀφ' οὗ ξύμμαχοι ἐγενόμεθα.—ἔτη ἐγγὺς τριακόσια: belongs to the complexive aor. ὤκησαν. For ἐγγὺς and ἐγγύτατα (cf. 4. 19; 5. 8. 10), see App. on 2-5.—30. πρὶν Ἑλλήνας ἐς Σικελίαν ἐλθεῖν: i.e., acc. to 3. 2, before the founding of Naxos, which

καὶ τὰ πρὸς βορέαν τῆς νήσου ἔχουσιν. ὥκουν δὲ καὶ 6
 Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θα-
 λάσσει ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια ἐμπορίας
 ἔνεκα τῆς πρὸς τοὺς Σικελούς. ἐπειδὴ δὲ οἱ Ἕλληνες πολλοὶ
 35 κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλείω Μοτύην
 καὶ Σολόεντα καὶ Πάνορμον ἐγγὺς τῶν Ἑλύμων ξυνοική-
 σαντες ἐνέμοντο, ξυμμαχία τε πίσυνοι τῇ τῶν Ἑλύμων καὶ

occurred a year before that of Syracuse. — 31. **βορέαν**: for the Mss. reading *βορρᾶν*, see App. on 2-5.

32. **Φοίνικες**: their settlements in Sicily, as on all coasts of the Mediterranean (see Curtius, Peloponnesos II, 10), are well characterized here *περὶ πᾶσαν . . . νησίδια*. Of these *ἄκραι* Pachynos (from *pachun*, *lookout*) and Lilybaeum (*opposite Libya*) kept their Phoenician names throughout all antiquity. For detailed investigations concerning individual settlements, see Movers, *Die Phönizier* II, 309-362. Cf. Holm I, 79 ff. and 370 ff.; III, 747 f. The correctness of the statement that the Phoenicians came to Sicily before the Hellenes is doubted by Beloch, *Rh. Mus.* XLIX, 117 ff. — **περὶ πᾶσαν μὲν τὴν Σικελίαν**: in consideration of the antithesis below (34) *ἐπειδὴ δὲ . . . ἐπεσέπλεον*, Steup suggests the loss of some temporal modifier, like *πρὶν*, *πάλαι*, *ποτέ*, or *ἐπὶ πολὺ*, after *πᾶσαν μὲν*. — 33. **ἀπολαβόντες**: i.e. from the rest of Sicily. Cf. 1. 7. 4; 4. 45. 7; 7. 60. 9. — 34. **ἔνεκα**: for the Mss. *ἐνεκεν*, see App. on 2-5. — 35. **ἐπεσέπλεον**: sailed in afterwards, i.e. after the Phoenicians. Cf. *ἐπικατάγεται* 3. 49. 18. As *κατὰ θάλασσαν* adds nothing to the force of the verb, Steup suspects that a ptc. like *μετανιστάμενοι* has dropped

out after πολλοί. St., who explains *ἐπι-* as *insuper*, ad veteres incolas, thinks the addition of *κατὰ θάλασσαν* was due to contrast with the crossing of the strait by the Sicels, described in § 4. — **Μοτύην καὶ Σολόεντα καὶ Πάνορμον**: Motye (prob. *spinnery*) on the little island S. Pantaleo near the promontory of Lilybaeum. Soloeis (Phoen. name Kafara, *village*) east of Palermo, now Solanto; for us a "little Pompeii" on account of the important remains from the time of the Roman Empire unearthed there. See Holm III, 250 ff. **Σολόεντα** uncontracted, like *Μαλόεις* 3. 3. 13, 25. Panormus, now Palermo (Phoen. name unknown). The city names include also the territory belonging thereto. — 36. **ξυνοικήσαντες**: i.e. after they had restricted themselves to narrower bounds (no longer *περὶ πᾶσαν τὴν Σικελίαν*). The compound, used in 63. 14; 2. 68. 15 of the joining of new settlers with older, designates here the union of scattered communities. *ξυνοικήσαντες*, the reading of some good Mss., is inadmissible, since here it is not a matter of the new settlement of the three places (see on 5.3). — 37. **ἐνέμοντο**: for the idiom *νέμεσθαι πόλιν*, cf. 1. 84. 4; 2. 30. 4; 4. 52. 11, 56. 13. — **πίσυνοι**: poetical word, found in Attic prose

ὅτι ἐντεῦθεν ἐλάχιστον πλοῦν Καρχηδὼν Σικελίας ἀπέχει.

Βάρβαροι μὲν οὖν τοσοῖδε Σικελίαν καὶ οὕτως ᾤκησαν.

- 3 Ἑλλήνων δὲ πρῶτοι Χαλκιδῆς ἐξ Εὐβοίας πλεύσαντες μετὰ 1
Θουκλέους οἰκιστοῦ Νάξον ᾤκισαν καὶ Ἀπόλλωνος Ἀρχη-
γέτου βωμόν, ὅστις νῦν ἔξω τῆς πόλεως ἐστίν. ἰδρύσαντο,
ἐφ' ᾧ, ὅταν ἐκ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσι.
5 Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν 2

only in Thuc. (2. 89. 21; 5. 14. 19), though freq. in Hdt. It is common in the poets. See C. F. Smith, *Traces of Epic Usage in Thuc.* (Trans. Amer. Phil. Assoc. XXXI, 80). — 38. **ἐλάχιστον πλοῦν ἀπέχει**: cf. 49. 20, 97. 4. — 39. **βάρβαροι τοσοῖδε**: partial resumption of *τοσάδε ἔθνη τὰ ξύμπαντα* above (1). Cf. 6. 2; 7. 57. 63, 58. 25, where also *τοσάδε* looks backward. For like use of *τάδε*, cf. 1. 41. 1, 43. 9, and *τοιάδε* 7. 78. 1. — **καὶ οὕτως ᾤκησαν**: and thus they fixed their settlements in Sicily.

3-5. Hellenic settlements in Sicily. — The summary here given from 3-5 of the Hellenic colonies in Sicily, in the order of the date of settlement, follows Holm (I, 118 ff., 381 ff., 390 f., 393); see per contra Busolt, *Rh. Mus.* XL, 466 ff.

Naxos (3. § 1) Ol. 11, 2; 735 B.C.

Syracuse (3. § 2) Ol. 11, 3; 734 B.C.

Zancle-Messene (4. §§ 5, 6) Ol. 12, 3; 730 B.C.

Leontini and Catana (3. § 3) Ol. 12, 4; 729 B.C.

Megara (4. § 1) Ol. 13, 1; 728 B.C.

Gela (4. § 3) Ol. 22, 4; 689 B.C.

Acrae (5. § 2) Ol. 29, 1; 664 B.C.

Himera (5. § 1) Ol. 33, 1; 648 B.C.

Casmenae (5. § 2) Ol. 34, 1; 644 B.C.

Selinus (4. § 2) Ol. 38, 1; 628 B.C.

Camarina (5. § 3) Ol. 45, 2; 599 B.C.

Acragas (4. § 4) Ol. 49, 4; 581 B.C.

1. **πρῶτοι**: after the part. gen. to be preferred to the adv. *πρῶτον* of most good Mss. See App. on 3. 101. 6. — **Χαλκιδῆς**: on the relation of Euboean Chalcis to Hellenic colonization, see Curtius, *Gr. Gesch.* ⁶I, 417 ff., 425 ff. — 2. **Θουκλέους**: from Athens, acc. to Ephorus (apud Strab. 6. 2. 2). — **Νάξον**: at the best point for first landing from Greece, near Tauromenium (Taormina). — **Ἀρχηγέτου**: epithet of Apollo (esp. the Delphian Apollo), as protector of new settlements, occurring also in Pindar (P. 5. 66). His statue in Sicilian Naxos is mentioned by Appian (Bell. Civ. 5. 109). — 3. **ὅστις**: referring to a concrete noun only here in Thuc. See App. on 2-5. — **νῦν ἔξω τῆς πόλεως**: which had, then, earlier a wider compass. The destruction of the city in 403 B.C. (see Holm II, 105) was evidently not yet known to Thuc. — 4. **θεωροί**: delegates to festivals or to oracles. Cf. 5. 16. 24.

5. **Συράκουσαι**: form adopted by most editors. The Mss. vary, Vat. having generally *Συρακοῦσαι*, and *Συρακοῦσσιοι* for the people: See Buttmann, *Ausf. Sprachl.* § 21, n. 9. — **ἐχομένου**: = *ἐπιγιγνομένου*, in Thuc. only here; elsewhere local (2. 96. 22; 5. 67. 15; 8. 90. 31), or in the sense of *keeping* (1. 22. 7). — **Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου**: cf. 1. 24. 4 *Φαλῖος, Κορίνθιος*

- ἐκ Κορίνθου ᾧκισε, Σικελοὺς ἐξελάσας πρῶτον ἐκ τῆς νήσου
 ἐν ᾗ νῦν οὐκέτι περικλυζομένη ἡ πόλις ἡ ἐντὸς ἐστίν· ὥστε-
 ρον δὲ χρόνῳ καὶ ἡ ἔξω προστειχισθεῖσα πολυάνθρωπος
 ἐγένετο. Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὄρμηθέντες 3
 10 ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε
 πολέμῳ τοὺς Σικελοὺς ἐξελάσαντες οἰκίζουσι καὶ μετ' αὐτοὺς
 Κατάνην· οἰκιστὴν δὲ αὐτοὶ Καταναῖοι ἐποιήσαντο Εὐαρχον.
 4 κατὰ δὲ τὸν αὐτὸν χρόνον καὶ Λάμις ἐκ Μεγάρων ἀποικίαν 1

γένος, τῶν ἀφ' Ἡρακλείους. Both, designated by Thuc. merely as Heraclidae, prob. belonged to the ruling clan of Bacehiads. Plutarch, Narrat. Amat. 2, relating the occasion for the founding of Syracuse, says it was ordered by the oracle in atonement for crime. The mythical character of the story is evident in that acc. to it Ortygia and Syracuse were daughters of Archias. — 6. ἐκ τῆς νήσου: named Ortygia, and later connected with the mainland, first by a mole (οὐκέτι περικλυζομένη, with Bk. for περικλυζομένη), later by a bridge. See Strabo 1. 3. 18. — 8. καὶ ἡ ἔξω . . . ἐγένετο: also the outer city, being joined on by a wall, became populous. There is no need, with Kr. and Bm., to make the whole city subj. of ἐγένετο, and καὶ ἡ ἔξω προστειχισθεῖσα a sort of part. appos. — ἡ ἔξω: the special name for the mainland part of Syracuse was Achradina or "place of the wild pear-tree" (from ἀχράς). See Holm I, 126. Modern Syracuse is again limited to the island. — προστειχισθεῖσα: elsewhere only in late writers; cf. Dion. H. 3. 1 προστείχισε τῇ πόλει τὸν καλούμενον Καίλιον λόφον.

10. μετὰ Συρακούσας οἰκισθείσας: = μετὰ Συρακουσῶν οἰκισιν 4. 16, or μετὰ Συρακουσῶν κτίσιν 5. 10. For const. of

the ptc., see GMT. 829 b. The year of settlement of the chief city of Sicily Thuc. could assume to be known. See App. on 2-5. — Λεοντίνους: *Leontines*, though like Ἀλιῆς, Δελφοί, Οἰνιάδαι, the name designates the place as well as the people. But in Thuc. only once (4. 4) do we have certainly the name of place (cf. ἡ πόλις ἡ Λεοντίνων 5. 4. 12), whereas in numerous other passages Λεοντῖνοι is unquestionably an ethnic term (6. 12, 15; 50. 8; 63. 15; 77. 6; 79. 7; 3. 86. 4, 9, 11, 12; 4. 25. 34, 42, 49; 5. 4. 3, 21). Hence it is better to regard it as ethnic here, esp. in view of μετ' αὐτούς. Cf. Μεγαρέας ᾧκισαν 4. 7; Ἴωνας Ἀθηναῖοι ᾧκισαν 1. 12. 13. The city lay in a fruitful region south of Aetna, some three or four miles from the sea. See Polyb. 7. 6 and Holm I, 130. — 12. Κατάνην: on its favored site, which, in spite of the constant danger from the neighboring Mt. Aetna, makes it to the present day the only great city on that coast, see Holm I, 130 f. On the various explanations of the name, see Holm I, 389. — οἰκιστὴν δὲ αὐτοὶ . . . Εὐαρχον: i.e. from themselves they chose the oecist (with a name of good omen, Εὐαρχος), thus avoiding subordination to Naxos.

4 1. κατὰ δὲ τὸν αὐτὸν χρόνον: i.e. at about the time when Leontini and

ἄγων ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακίου τε ποταμοῦ
 Τρώτιλόν τι ὄνομα χωρίον οἰκίσας καὶ ὕστερον αὐτόθεν τοῖς
 Χαλκιδεῦσιν ἐς Λεοντίους ὀλίγον χρόνον ξυμπολιτεύσας καὶ
 5 ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας αὐτὸς μὲν ἀποθνήσκει,
 οἱ δ' ἄλλοι ἐκ τῆς Θάψου ἀναστάντες, Ὑβλωνος βασιλέως
 Σικελοῦ παραδόντος τὴν χώραν καὶ καθηγησαμένον, Μεγα-
 ρέας ᾤκισαν τοὺς Ὑβλαίους κληθέντας. καὶ ἔτη οἰκήσαντες 2
 πέντε καὶ τεσσαράκοντα καὶ διακόσια ὑπὸ Γέλωνος τυράννου
 10 Συρακοσίων ἀνέστησαν ἐκ τῆς πόλεως καὶ χώρας. πρὶν δὲ
 ἀναστήναι ἔτεσιν ὕστερον ἑκατὸν ἢ αὐτοὺς οἰκῆσαι, Πάμμιλον

Catana were founded. — 2. ὑπὲρ Παντακίου ποταμοῦ: cf. 1. 46. 10 ἔστι δὲ λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ κείται ἀπὸ θαλάσσης. For omission of the art., see Gild., Syn. II, 559. — 3. Τρώτιλόν τι ὄνομα χωρίον: the site is uncertain; see Holm I, 131, 390. The unnatural order is as in 1. 106. 3. For ὄνομα, by name, cf. 4. 133. 11; 8. 85. 7. — 4. ἐς Λεοντίους: see on 3. 10. For particulars of the treachery by which Thucles expelled from Leontini first the Sicels by means of the Megarians, then the latter also, see Polyæn. 5. 5. — ὀλίγον χρόνον: six months, acc. to Polyæn. 5. 5. 2. — ξυμπολιτεύσας: i.e. μετοικήσας ἐς Λεοντίους καὶ ἐκεῖ ξυμπολιτεύσας τοῖς Χαλκιδεῦσι. — 5. Θάψον: peninsula just north of Syracuse (now called Isola di Magnisi). Cf. 97. 6. — 6. ἀναστάντες: with pass. force, as in 1. 11 and freq. Possibly they were ousted by hostile Sicels. — βασιλέως Σικελοῦ: for adj. use of Σικελός, see on Ἑλλην 3. 103. 2. — 7. παραδόντος . . . καὶ καθηγησαμένου: i.e. he gave them the land and himself led them in. Cf. s. παραδόντος, for προδόντος of the Mss.,

seems necessary, since from the context there could be no idea of treachery.

— Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους: the personal acc. with οἰκίζειν, as in 1. 12. 14; rare in prose. Megara Hyblaea (sometimes simply Megara, 49. 19, 75. 5, 97. 26; 7. 25. 15) was the name of the new Hellenic city, beside which the Sicel Hybla ("Ὑβλα ἡ Γελεᾶτις 62. 21) still existed. The name Hyblaeae is still given to the neighboring heights. See Holm I, 132. — 8. κληθέντας: aor., because when Thuc. wrote the Hyblaeae Megarians had long ceased to exist. See App. on 2-5.

ἔτη οἰκήσαντες κτέ.: Ol. 74. 2; 483 B.C. — 9. ὑπὸ Γέλωνος: ruler in Syracuse from 485 B.C. — 10. ἀνέστησαν: sc. Μεγαρῆς οἱ Ὑβλαῖοι κληθέντες. — 11. ὕστερον ἢ αὐτοὺς οἰκῆσαι: the inf. as with πρότερον ἢ 1. 69. 21 and freq. The antithesis to αὐτοὺς is Σελινοῦντα: "a hundred years after they themselves had settled, they founded Selinus." For οἰκῆσαι, see App. — Πάμμιλον: for the form (not Πάμιλλον with most of the Mss.), see Herodian 1. 162; 2. 446; and Lobeck,

πέμψαντες Σελινοῦντα κτίζουσι, καὶ ἐκ Μεγάρων τῆς μη-
τροπόλεως οὔσης αὐτοῖς ἐπελθὼν ξυγκατώκισε. Γέλαν δὲ ³
'Αντίφημος ἐκ 'Ρόδου καὶ Ἐντιμος ἐκ Κρήτης ἐποίκουσ
15 ἀγαγόντες κοινῇ ἔκτισαν ἔτει πέμπτῳ καὶ τεσσαρακοστῷ
μετὰ Συρακουσῶν οἰκισιν. καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα
ποταμοῦ τοῦνομα ἐγένετο, τὸ δὲ χωρίον οὗ νῦν ἡ πόλις
ἐστὶ καὶ ὃ πρῶτον ἐτειχίσθη Λίνδιοι καλεῖται· νόμιμα δὲ
Δωρικὰ ἐτέθη αὐτοῖς. ἔτεσι δὲ ἐγγύτατα ὀκτὼ καὶ ἑκατὸν ⁴
20 μετὰ τὴν σφετέραν οἰκισιν Γελῶι 'Ακράγαντα ὤκισαν, τὴν
μὲν πόλιν ἀπὸ τοῦ 'Ακράγαντος ποταμοῦ ὀνομάσαντες,

Pathol. s. Gr. Proleg. 117.—12. **Σελι-
νοῦντα**: in the Mss. *ἐς* precedes, which
Duker rejected as originally due to an
unconscious repetition of the final let-
ters of *πέμψαντες*. On the uncertain
derivation of this name,—acc. to Steph.
Byz. s.v. 'Ακράγαντες from a river, acc.
to others from *σέλινον*, *parsley*,—see
Holm I, 394.—**καὶ ἐκ Μεγάρων** . . .
ξυγκατώκισε: co-ord. for rel. connec-
tion, *and he had come from Megara, the
mother-state, to take part in the colony*.
For the custom, see 1. 24. § 2 *ταύτην
ἀπώκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγέν-
ετο Φαλῖος* . . . *Κορίνθιος* . . . *κατὰ δὴ
τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως
κατακληθεῖς*.

14. **'Αντίφημος** . . . **καὶ Ἐντιμος**:
for the oracle which they obeyed, see
Diod. 8. 23. 1. On the uncertain site
of Gela, near the present Terranova,
see Holm I, 392.—16. **μετὰ Συρακου-
σῶν οἰκισιν**: as 5. 10 *μετὰ Συρακουσῶν
κτίσιν*. The preceding gen. takes the
place of the article. See on 1. 1. 11.
—**ἀπὸ τοῦ Γέλα ποταμοῦ**: cf. 1. 21.
Duris apud Steph. Byz. s.v. 'Ακράγα-
ντες: *αἱ πλείεσται τῶν Σικελῶν πόλεων ἐκ τῶν
ποταμῶν ὀνομάζονται*. The Doric gen. as

in 1. 103. 6; 5. 25. 3; 8. 58. 2.—
17. **ἡ πόλις**: = *ἡ ἀκρόπολις*. Cf. 2. 15. § 6.
But Steup remarks that Thuc. has
nowhere himself used this general desig-
nation for the Acropolis (5. 18. 55,
23. 23, 47. 65 being documentary),
and that he could not in such a passage
contrast *ἡ πόλις* (in the sense of the
whole city) and *τὸ χωρίον οὗ νῦν ἡ πόλις
ἐστὶ* without any explanation. He
suggests therefore *ἡ πόλις ἡ ἐντός* (cf.
3. 8). Van Herw., *Mnem. N. S.* VIII
(1880), 146, would write *ἡ ἀκρόπολις*.—
18. **καὶ ὃ**: the rel. pron. expressed here
in the second clause because of its im-
portance; besides, to supply it from the
adv. would be a harsh const. Cf. 89. 23,
101. 3.—**Λίνδιοι**: evidently from Lin-
dus in Rhodes. Cf. *Hdt.* 7. 153 *κτιζομέ-
νης Γέλῃς ὑπὸ Λινδίων τε τῶν ἐκ 'Ρόδου καὶ
'Αντιφίμου*.—**καλεῖται**: van Herw. and
St. write *καλοῦνται* with Cod. B, though
that has *-εῖται* in *rasura*.

19. **ἐγγύτατα**: see on 2. 29.—20.
'Ακράγαντα: Agrigentum (Girgenti);
on the situation and history of this
important city, see Schubring, *Hist.
Topographie von Akragas*, Leipz. 1870.
—21. **ὀνομάσαντες, ποιήσαντες, δόντες**:

οἰκιστὰς δὲ ποιήσαντες Ἀριστόνουν καὶ Πυστίλον. νόμιμα
 δὲ τὰ Γελώων δόντες. Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύ- 5
 μης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως ληστῶν ἀφικομέ-
 25 νων ὤκισθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης
 Εὐβοίας πλῆθος ἐλθὼν ξυγκατενεύμαντο τὴν γῆν· καὶ οἰ-
 σταὶ Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ
 Κύμης, ὁ δὲ ἀπὸ Χαλκίδος. ὄνομα δὲ τὸ μὲν πρῶτον Ζάγκλη
 ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ
 30 χωρίον ἐστί, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν·
 ὕστερον δὲ αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων Ἰώνων ἐκπί-
 πτουσιν, οἱ Μήδους φεύγοντες προσέβαλον Σικελία, τοὺς δὲ 6

aor. ptes. synchronous with ὤκισαν. Cf. γενόμενος 5. 15; also 1. 86. 2; 2. 68. 10; 3. 20. 21.—23. τὰ Γελώων: where τὰ ἐαυτῶν would be expected. Cf. 5. 36. 11 μετὰ Βοιωτῶν for μεθ' ἐαυτῶν, and 5. 18. 29 αὐτοὺς Ἀθηναῖοι for ἐαυτοῖς.

Ζάγκλη: on old coins Δάγκλη. For divergent, but little credible, traditions about the origin and fortunes of this city, see Strabo 6, p. 268 c and Paus. 4. 23. 6 ff.—**ἀπὸ Κύμης:** "acc. to uniform tradition the oldest Greek city on Italian soil." See Curtius, Gr. Gesch.⁶ I, 426. Acc. to more recent researches, however, Cumae is hardly much older than the earliest Greek cities of Sicily. See Busolt, Gr. Gesch.² I, 391 f., and Freeman, Hist. of Sicily I, 311 f.—24. ἐν Ὀπικίᾳ: the later Latium and Campania are meant. See Niebuhr, Röm. Gesch.³ I, 71 ff.—26. ξυγκατενεύμαντο τὴν γῆν: *shared the land with them*. The pl. with collective noun as in 1. 125. 4. The word seems to occur elsewhere only in late writers. Cf. κατανέμεσθαι 2. 17. 18.—28. ὄνομα: explan. acc. with pass. verb of naming,

as 1. 122. 25. Kr. Spr. 50, 7, 5.—**Ζάγκλη ἦν . . . κληθεῖσα:** *was called Zancle by the Sicels*. See App. on 2-5. For the periphrasis ἦν κληθεῖσα = ἐκλήθη, cf. ἦσαν γενόμενοι 4. 54. 12.—29. **δρεπανοειδὲς τὴν ἰδέαν:** somewhat pleonastic, like ὄνομα κληθεῖσα. In the sense of *form*, ἰδέα is used only here by Thuc., who is fond of the word. See on 1. 109. 2. "The harbor of Zancle is one of the finest and safest in the world; the sickle-shaped tongue of land which forms it extends northward." See Holm I, 133.—30. **οἱ Σικελοὶ:** B. Heisterbergk, Fragen d. ältest. Gesch. Siziliens, p. 98 ff. (Berl. Stud. IX, H. 3), attempts to prove that not the Sicels, but the Siceliotes, called the sickle ζάγκλον. Acc. to Diod. 4. 85 Ζάγκλη was named after a King Zanklos.—31. **αὐτοὶ:** i.e. the former Chalcidian inhabitants.—**ὑπὸ Σαμίων . . . ἐκπίπτουσιν κτέ.:** for particulars, see Hdt. 6. 22 ff.—**καὶ ἄλλων Ἰώνων:** besides the Samians Hdt. 6. 22 mentions Μηλίων οἱ ἐκπεφυγότες.—32. **Μήδους φεύγοντες:** after the sea fight at Lade.

Σαμίους Ἀναξίλας Ῥηγίνων τύραννος οὐ πολλῶ ὕστερον
 ἐκβαλὼν καὶ τὴν πόλιν αὐτὸς ξυμμείκτων ἀνθρώπων οἰκίσας
 35 Μεσσήνην ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος ἀντωνό-
 5 μασεν. καὶ Ἰμέρα ἀπὸ Ζάγκλης ὤκισθη ὑπὸ Εὐκλείδου καὶ 1
 Σίμου καὶ Σάκωνος, καὶ Χαλκιδῆς μὲν οἱ πλείστοι ἦλθον
 ἐς τὴν ἀποικίαν, ξυνώκησαν δὲ αὐτοῖς καὶ ἐκ Συρακουσῶν
 φυγάδες στάσει νικηθέντες, οἱ Μυλητίδαι καλούμενοι· καὶ
 5 φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη,
 νόμιμα δὲ τὰ Χαλκιδικὰ ἐκράτησεν. Ἄκραι δὲ καὶ Κασμέλαι 2

33. Ἀναξίλας Ῥηγίνων τύραννος: acc. to Hdt. 6. 23 it was this very Anaxilas who had first caused the Samians to take Zancle.—34. αὐτός: correctly restored by Dobree for αὐτοῖς. Cf. 5. 15.—*ξυμμείκτων ἀνθρώπων οἰκίσας*: having colonized it with men of mixed nationality. Gen. of material as with *πληρώσας*. G. 1113; H. 743.—35. ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος: cf. Paus. 4. 23. 6 *τέταρτος ἀπόγονος ἦν Ἀλκιδαμίδου· μετώκησε δὲ Ἀλκιδαμίδας ἐκ Μεσσήνης ἐς Ῥήγιον μετὰ τὴν Ἀριστοδήμου τελευτήν*. The adv. τὸ ἀρχαῖον is unusual for *ἀρχαῖας*. See on 4. 3. 18.—*ἀντωνόμασεν*: with Bk. for αὐτὸ ὠνόμασεν of most of the better Mss.; for αὐτό would be superfluous, and so near τὴν πόλιν would seem strange in spite of τὸ χωρίον in 1. 30. St. thinks this would require *μετωνόμασεν*. But cf. Dio C. 55. 6 *τὸν μῆνα τὸν Σεπτίλιον ἐπικαλούμενον Αὐγουστον ἀντωνόμασεν*. The statement of Hdt. 7. 164 *παρὰ Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην τὴν ἐς Μεσσήνην μεταβαλοῦσαν τὸ δνομα* does not make it necessary to refer the change of name to the Samians. See Unger, Rh. Mus. XXXVII, 184 n.—The complete destruction by

earthquake and tidal wave of Messina and Reggio on December 28, 1908, has recently drawn the attention of the whole world to this region.

5 1. Ἰμέρα: see Holm I, 136, 393.—2. οἱ πλείστοι: i.e. the most that came were Chalcidians.—3. ξυνώκησαν δὲ αὐτοῖς: and there settled with them, i.e. with the Chalcidians. So Steup reads with Bk. and Kr. and the majority of the Mss. against *ξυνώκησαν* of most editors. Cf. *προσξυνώκησαν* 2. 16, and see on *ξυνοικήσαντες* 2. 36. He would restore *ξυνώκησαν* also in 1. 24. 6.—4. στάσει νικηθέντες: overcome by an opposing faction. Cf. Hdt. 1. 150. 2 *στάσι ἐσσωθέντας*. For const. of the dat., see on 2. 6 and 1⁴. 125. 6.—οἱ Μυλητίδαι καλούμενοι: the definite statement that these were *φυγάδες ἐκ Συρακουσῶν* shows that Strabo's notice (6. p. 272 c) *τὴν Ἰμέραν οἱ ἐν Μυλαῖς ἐκτίσαν Ζαγκλαῖοι* rests on a misunderstanding. The name Μυλητίδαι has not been explained.—5. μεταξὺ . . . ἐκράθη: peculiar const. for *ἐκ . . . ἐκράθη*.—τῆς Χαλκιδέων: i.e. τῆς Ἰάδος.—καὶ Δωρίδος: cf. Δωρὶς γλῶσσα 3. 112. 14.

6. Ἄκραι: not far from the sources of the Anapus. See Holm I, 141 f., 396.

- ὑπὸ Συρακοσίων ᾠκίσθησαν, "Ακραι μὲν ἐβδομήκοντα ἔτεσι
μετὰ Συρακούσας, Κασμέναι δὲ ἐγγὺς εἴκοσι μετὰ "Ακρας.
καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ᾠκίσθη, ἔτεσιν 3
10 ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν
κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσκων καὶ Μενέκωλος.
ἀναστάτων δὲ Καμαριναίων γενομένων πολέμῳ ὑπὸ Συρακο-
σίων δι' ἀπόστασιν, χρόνῳ Ἱπποκράτης ὕστερον, Γέλας τύ-
ραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων λαβὼν τὴν
15 γῆν τὴν Καμαριναίων. αὐτὸς οἰκιστὴς γενόμενος κατῴκισε
Καμάριναν· καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη τὸ
τρίτον κατῴκισθη ὑπὸ Γελῶν.
6 Τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ᾠκει, καὶ 1
ἐπὶ τοσῇδε οὔσαν αὐτὴν οἱ Ἀθηναῖοι στρατεύειν ὥρμητο,
ἐφίεμενοι μὲν τῇ ἀληθεστάτῃ προφάσει τῆς πάσης ἄρξειν,

The situation of Casmenae is less certain. See Holm I, 143, 396. — 8. **μετὰ Συρακούσας**: possibly *κτισθείσας* has fallen out.

9. **Καμάρινα**: between the outlets of the rivers Oanis (Frascolaro) and Hipparis (Camarana). See Holm I, 143. — 10. **μετὰ Συρακουσῶν κτίσιν**: see on 4. 16. — 13. **Ἱπποκράτης**: tyrant of Gela 498–491, followed by Gelon, who in 485 brought Syracuse also under his rule. — 14. **λύτρα . . . Καμαριναίων**: the cession of Camarina to Hippocrates is mentioned also by Hdt. 7. 154. — 15. **γενόμενος**: for force of aor. ptc., see on 4. 21. — 17. **ὑπὸ Γελῶν**: for Γέλωνος of the Mss., correctly restored by Dodwell, acc. to Diod. 11. 76. This last settlement was made about 461.

From the foregoing general statement we gather the following facts, which are of importance for the history of the great war to follow, namely,

that of the Hellenic settlements in Sicily Naxos, Leontini, and Catana belonged to the *Ionian* race; to the *Dorian* belonged Syracuse, Gela, Acrae, Casmenae, Selinus, Camarina, and Aeragas; of mixed race were Zancle-Messene and Himera. Since 483 Megara Hyblaea had been deserted, and its territory was in the hands of the Syracusans.

6. A plea for help from the Egestaeans causes the Athenians to make investigations as to the state of affairs in Sicily. — 1. **τοσαῦτα ἔθνη**: refers to *τοσάδε ἔθνη* 2. 1 (with division into *βάρβαροι* c. 2 and *Ἕλληνες* cc. 3–5). — 2. **ἐπὶ τοσῇδε οὔσαν αὐτὴν**: referring, per chiasmum, to 1. § 2. See on 2. 39. — **ὥρμητο**: *were eager*. See on 3. 92. 18. — 3. **ἐφίεμενοι . . . ἄρξειν**: *eagerly desiring in simple truth to attain to the empire of the whole island*. The dat. is causal, the sense being that desire for

βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι
 5 καὶ τοῖς προγεγενημένοις ξυμμάχοις. μάλιστα δ' αὐτοὺς 2
 ἐξώρμησαν Ἐγεσταίων τε πρέσβεις παρόντες καὶ προθυμό-
 τερον ἐπικαλούμενοι· ὁμοροι γὰρ ὄντες τοῖς Σελινουντίοις ἐς
 πόλεμον καθέστασαν περί τε γαμικῶν τινων καὶ περὶ γῆς
 ἀμφισβητήτου, καὶ οἱ Σελινούντιοι Συρακοσίους ἐπαγαγό-
 10 μνοι ξυμμάχους κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ
 γῆν καὶ κατὰ θάλασσαν· ὥστε τὴν γενομένην ἐπὶ Δάχητος
 καὶ τοῦ προτέρου πολέμου Λεοντίνων οἱ Ἐγεσταῖοι ξυμα-
 χίαν ἀναμινῆσκοντες τοὺς Ἀθηναίους ἐδέοντο σφίσι ναῦς

the sway of the whole island was the truest ground of their eagerness. For *πρόφασις* meaning *real ground* or cause, see on 1. 23. 23. St. writes *ἄρξει* for *ἄρξειν* of the Mss., considering (see Qu. Gr.² p. 18 ff.) the fut. inf. inadmissible after *ἐφίεσθαι*, as after *δεῖσθαι* 1. 27. 9, *βούλεσθαι* 6. 57. 11, *πέθειν* 2. 29. 26, *δυνατὸν εἶναι* 3. 28. 1. But Cl. considers the fut. appropriate, even after verbs that do not usually take it, where the result is postponed to a more distant (as here) or a conditional future time, and refers to St.'s defense, on like grounds, against Cobet, of the fut. inf. after *διανοεῖσθαι* in five passages of Thuc. and one of Hdt. The force of the fut. here is *attain to rule*, for *ἄρξειν* is fut. of *ἄρξει* as well as of *ἄρχειν*. In 1. § 1 *ἐβουλοντο* . . . *καταστρέψασθαι* comprehends the conquest in a single act. See also on 4. 27. 20 and 8. 2. 10. — 4. *εὐπρεπῶς*: *in fair-seeming wise*, as in 4. 60. 8. Cf. 8. 19 *προφάσει εὐπρεπεῖ*. — *τοῖς ἑαυτῶν ξυγγενέσι*: i.e. the Hellenes of Ionic stock. — 5. *προγεγενημένοις*: with Mss. E and M and Valla for *προσγεγενημένοις*, as St., Cl., and others have recognized to be

necessary; for not new, but only old, allies can be meant.

6. *Ἐγεσταίων τε*: Cl. assumes with Bm. an anacoluthon, the regular const., interrupted by a long parenthetical statement which ends with *ικανά* in 23, being resumed with *ὦν ἀκούοντες κτέ.*, where we have *τῶν τε Ἐγεσταίων . . . καὶ τῶν ξυναγορευόντων*. Perhaps the simplest remedy would be to omit *τε*, with three inferior Mss. — *προθυμότερον*: not essentially different from the positive *προθύμως* (*eagerly, earnestly*) here and in 77. 7; 80. 2. See on 54. 2. — 8. *περὶ γαμικῶν τινων*: particulars not known. Proximity easily gave occasions for such difficulties. — 9. *ἐπαγαγόμενοι*: to be preferred to *ἐπαγόμενοι* here and in 3. 34. 8. See App. on the latter passage. — 10. *κατεῖργον*: *pressed*. Cf. 91. 7; 1. 76. 12; 4. 98. 18; 7. 57. 34. — 11. *τὴν γενομένην . . . Λεοντίνων . . . ξυμαχίαν*: i.e. the alliance concluded by the Eggestaeans with the Leontines at the time of Laches and the former war of the Athenians in Sicily. See App. — 12. *οἱ Ἐγεσταῖοι*: subj. incorporated in the obj. clause. — 13. *ἀναμινῆσκοντες*: with double

- πέμψαντας ἐπαμῦναι, λέγοντες ἄλλα τε πολλὰ καὶ κεφάλαιον,
 15 εἰ Συρακόσιοι Λεοντίνους τε ἀναστήσαντες ἀτιμώρητοι γενή-
 σονται καὶ τοὺς λοιποὺς ἔτι ξυμμάχους αὐτῶν διαφθείροντες
 αὐτοὶ τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσι, κίνδυνον
 εἶναι μὴ ποτε μεγάλη παρασκευῇ Δωριῆς τε Δωριεῦσι κατὰ
 20 βοηθήσαντες καὶ τὴν ἐκείνων δύναμιν ξυγκαθέλωσι· σῶφρον
 δ' εἶναι μετὰ τῶν ὑπολοίπων ἔτι ξυμμάχων ἀντέχειν τοῖς Συ-
 ρακοσίοις, ἄλλως τε καὶ χρήματα σφῶν παρεξόντων ἐς τὸν
 πόλεμον ἱκανά. ὧν ἀκούοντες οἱ Ἀθηναῖοι ἐν ταῖς ἐκκλη- 3
 σίαις, τῶν τε Ἑγεσταίων πολλάκις λεγόντων καὶ τῶν ξυνα-
 25 γορευόντων αὐτοῖς, ἐψηφίσαντο πρέσβεις πέμψαι πρῶτον ἐς
 τὴν Ἑγεσταν περί τε τῶν χρημάτων σκεφομένους εἰ ὑπάρχει,
 ὥσπερ φασίν, ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πο-
 λέμου ἅμα πρὸς τοὺς Σελινουντίους ἐν ᾧ ἔστιν εἰσομένους.
 7 Καὶ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἀπεστάλησαν ἐς 1
 τὴν Σικελίαν. Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ χαιμῶνος καὶ οἱ

acc., whereas in 2. 54. 4; 3. 59. 15 we have the gen. of the thing. Both const. are in use elsewhere. — 14. ἄλλα τε πολλὰ καὶ κεφάλαιον κτέ.: cf. 4. 50. 8 πολλῶν ἄλλων γεγραμμένων κεφάλαιον ἦν. — 15. Λεοντίνους ἀναστήσαντες: as related in 5. 4. § 3. — 16. αὐτῶν: sc. τῶν Λεοντίνων. — διαφθείροντες: pres. ptc. indicating the means by which the Syracusans can, acc. to the speaker, gain τὴν ἅπασαν δύναμιν τῆς Σικελίας, — for σχήσουσι is ingressive (Kr.), — and hence there is no need to change to διαφθείραντες, as some editors do. — 18. κατὰ τὸ ξυγγενές: = κατὰ τὴν ξυγγένειαν. See on 1. 6. 12. — 19. τοῖς ἐκπέμψασι Πελοποννησίοις: referring esp. to Corinth, the mother-city of Syracuse. — 20. τὴν ἐκείνων: i.e. τῶν

Ἀθηναίων. — σῶφρον εἶναι: was prudent. Cf. 1. 42. 10. — 22. σφῶν: sc. τῶν Ἑγεσταίων.

23. ὧν ἀκούοντες: i.e. τούτων τῶν λόγων; for const., cf. τοῦ κηρύγματος ἀκούσαντες 4. 37. 5, τῆς ἀγγελίας 5. 44. 1, τῆς ἐπιστολῆς 7. 16. 2. The pres. ptc. here with reference to the repeated ἐκκλησίαι and the πολλάκις λέγειν. — 25. πέμψαι: for the unintelligible πέμψαντες of the Mss. — πρῶτον: i.e. before making a definite decision. — 27. ὥσπερ φασίν: sc. οἱ Ἑγεσταῖοι. — τὰ τοῦ πολέμου: proleptic obj. acc. of εἰσομένους. For nonrepetition of τοῦ before πρὸς τοὺς Σελινουντίους, cf. 76. 17; 1. 55. 11; 7. 43. 12; 8. 6. 9.

7. Invasion of the territory of the Argives by the Lacedaemonians. The

ξύμμαχοι πλὴν Κορινθίων στρατεύσαντες ἐς τὴν Ἀργεῖαν
 τῆς τε γῆς ἔτεμον οὐ πολλὴν καὶ σῖτον ἀνεκομίσαντό τινα
 5 ζεύγη κομίσαντες, καὶ ἐς Ὀρνεὰς κατοικίσαντες τοὺς Ἀργείων
 φυγάδας καὶ τῆς ἄλλης στρατίᾳς παρακαταλιπόντες αὐτοῖς
 ὀλίγους καὶ σπεισάμενοί τινα χρόνον, ὥστε μὴ ἀδικεῖν Ὀρ-
 νεάτας καὶ Ἀργεῖους τὴν ἀλλήλων, ἀπεχώρησαν τῷ στρατῷ
 ἐπ' οἶκον. ἐλθόντων δὲ Ἀθηναίων οὐ πολλῷ ὕστερον ναυσὶ 2
 10 τριάκοντα καὶ ἑξακοσίους ὀπλίταις οἱ Ἀργεῖοι μετὰ τῶν

Argive refugees are settled in Orneae, but must soon again leave this place in consequence of an attack of the Argives and Athenians. The Athenians, with their base at Methone, devastate the land of Perdiccas, whom the Lacedaemonians vainly seek to help through the Thracian Chalcidians.—3. **πλὴν Κορινθίων**: these had, since the alliance of Argos, Mantinea, and Elis (420 B.C.), held rather with Sparta (5. 48. § 2f.); though their relations with Sparta were by no means so close as before the fifty years' peace of 421 B.C. In the summer of 418 B.C. 2000 Corinthians had taken part in the first expedition of King Agis against the Argives (5. 57. § 2), and later the Corinthians had bestirred themselves to aid the Spartans after Mantinea (5. 64. § 4, 75. § 2). But in the account of the winter of 417–416 (5. 83. § 1) we read *Λακεδαιμόνιοι ἐστράτευσαν ἐς τὸ Ἄργος αὐτοὶ τε καὶ οἱ ξύμμαχοι πλὴν Κορινθίων*, and in 5. 115. § 3 separate dealings of the Corinthians with the Athenians are reported.—**στρατεύσαντες ἐς τὴν Ἀργεῖαν**: continuing the hostilities (5. 83, 116) caused by the democratic revolution in Argos in the summer of 417 B.C.—4. **τῆς γῆς οὐ πολλήν**: for

assimilation of gender of articular adj. to that of part. gen., see on 1. 2. 13.—**σῖτον . . . κομίσαντες**: *carried off some corn, having brought along wagons*. As *ἀνα-* can signify *off, away* (cf. *ἀναιρεῖν, ἀναλαμβάνειν, ἀνασκενάζειν*), Hude's conjecture *ἀπεκομίσαντο* is unnecessary. Cl. would take *τινά* with *ζεύγη*, but thus it would be meaningless, whereas *σῖτον* requires some modifier to offset *οὐ πολλήν* in the first clause. It is not likely that *τινά* is dittography for *τινά* with *χρόνον* in 7, as Cl. doubtfully suggested.—5. **Ὀρνεάς**: whose inhabitants were on the Argive side at Mantinea (5. 67. § 2, 72. § 4, 74. § 3), prob. first came through the expedition here reported into the power of the Spartans.—**τοὺς Ἀργείων φυγάδας**: of the oligarchic party, who had first found refuge in Philus and hitherto had remained there. Cf. 5. 83. § 3, 115. § 1.—6. **παρακαταλιπόντες**: elsewhere only in late authors, as also *προσκαταλείπειν* 2. 36. 8; 4. 62. 16.—7. **σπεισάμενοί τινα χρόνον**: sc. *τοῖς Ἀργείοις*. The acc. of the duration of the time for which the truce was to last, as 4. 63. 7; 5. 41. 12, 60. 6. Cf. 3. 114. 13.—**ὥστε**: *on condition that*. See on 1. 28. 18. GMT. 587, 2.

9. **ἐλθόντων**: i.e. to Argos and its

Ἰθνηαίων πανστρατιᾷ ἐξελθόντες τοὺς ἐν Ὀρνεαῖς μίαν ἡμέραν ἐπολιόρκουν· ὑπὸ δὲ νύκτα, αὐλισαμένου τοῦ στρατεύματος ἄπωθεν, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν. καὶ τῇ ὕστεραίᾳ οἱ Ἀργεῖοι, ὡς ἥσθοντο, κατασκάψαντες τὰς Ὀρνεὰς 15 ἀνεχώρησαν, καὶ οἱ Ἰθνηαῖοι ὕστερον ταῖς ναυσὶν ἐπ' οἶκου.

Καὶ ἐς Μεθώνην τὴν ὁμορον Μακεδονία ἱππέας κατὰ θάλασσαν κομίσαντες Ἰθνηαῖοι σφῶν τε αὐτῶν καὶ Μακεδόνων τοὺς παρὰ σφίσι φυγάδας ἐκακούργουν τὴν Περδίκκου. Λακεδαιμόνιοι δὲ πέμψαντες παρὰ Χαλκιδέας τοὺς ἐπὶ Θράκης, 20 ἄγοντας πρὸς Ἰθνηαῖους δεχημέρους σπονδὰς, ξυμπολεμεῖν ἐκέλευον Περδίκκα· οἱ δ' οὐκ ἤθελον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕκτον καὶ δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυνέγραφεν.

8 *Τοῦ δ' ἐπιγιγνομένου θέρους ἅμα ἦρι οἱ τῶν Ἰθνηαίων 1 πρέσβεις ἦκον ἐκ τῆς Σικελίας καὶ οἱ Ἐγεσταῖοι μετ' αὐτῶν ἄγοντες ἐξήκοντα τάλαντα ἀσήμου ἀργυρίου ὡς ἐς ἐξήκοντα

harbor Nauplia.—11. ἐξελθόντες: restored by Haacke, following Valla, for ἐξελθόντων of all the Mss.—τοὺς ἐν Ὀρνεαῖς: Cod. Laur. has τοὺς μὲν ἐν Ὀρνεαῖς, but as here neither persons nor actions are contrasted, μέν is inadmissible.—12. ὑπὸ νύκτα: by night. See on 64. 3.—13. οἱ ἐκ τῶν Ὀρνεῶν: the prep. phrase attached proleptically to the subj., as 1. 8. 9.—14. ὡς ἥσθοντο: without expressed obj.; see on 1. 95. 21.

16. ἐς Μεθώνην τὴν ὁμορον Μακεδονία: to distinguish from Μεθώνη τῆς Λακωνικῆς 2. 25. 4 and Μεθώνη ἡ μεταξὺ Ἐπιδάουρου καὶ Τροιζήνος 4. 45. 6. The place belonged to the Athenian alliance. See on 4. 129. 18.—17. σφῶν αὐτῶν: dependent on ἱππέας, as Μακεδόνων is on τοὺς . . . φυγάδας, the two part. gens., as corresponding chief factors, being correlated by τε . . . καί.

—18. τοὺς . . . φυγάδας: the followers of the princes hostile to Perdiccas. Cf. 1. 57. 6, 59. 8, 61. 17; 2. 95. 8, 18, 100. 10.

20. ἄγοντας . . . δεχημέρους σπονδὰς: i.e. a truce to be renewed every ten days. Cf. 5. 26. 14.

Seventeenth Year of the War (8-93)

8. In view of the favorable report of the ambassadors sent to Sicily the Athenians vote to send thither sixty triremes under Alcibiades, Nicias, and Lamachus. In an ecclesia called five days later to discuss the equipment Nicias tries to effect the abrogation of the vote.—2. ἦκον: as freq. with the force of *came back*. Cf. 5. 34. 1; 7. 21. 2; 8. 92. 6.—3. ἄγοντες: of transport by ship, as 7. 16. 12, 31. 12.—ὡς: with *μισθόν*, as *pay*. The estimate is for

- ναὺς μὲν δὲ μισθόν, ἃς ἔμελλον δεήσεισθαι πέμπειν. καὶ οἱ 2
 5 Ἀθηναῖοι ἐκκλησίαν ποιήσαντες καὶ ἀκούσαντες τῶν τε Ἐγε-
 σταίων καὶ τῶν σφετέρων πρέσβων τά τε ἄλλα ἐπαγωγὰ
 καὶ οὐκ ἀληθῆ καὶ περὶ τῶν χρημάτων, ὥς εἴη ἐτοῖμα ἔν τε
 τοῖς ἱεροῖς πολλὰ καὶ ἐν τῷ κοινῷ, ἐψηφίσαντο ναὺς ἐξή-
 10 κοντα πέμπειν ἐς Σικελίαν καὶ στρατηγούς αὐτοκράτορας
 Ἀλκιβιάδην τε τὸν Κλεινίου καὶ Νικίαν τὸν Νικηράτου καὶ
 Λάμαχον τὸν Ξενοφάνους, βοηθοὺς μὲν Ἐγεσταίοις πρὸς
 Σελινουντίους, ξυγκατοικίσαι δὲ καὶ Λεοντίνους, ἣν τι περι-
 γένηται αὐτοῖς τοῦ πολέμου, καὶ τὰλλα τὰ ἐν τῇ Σικελίᾳ

a drachma per day for each man—reckoning 200 men for each trireme (see Boeckh-Fränkel, *Staatshaush.*³ I, 344 ff.), i.e. twice as much as usual ($60 \times 200 \times 30 = 360,000$ drachmas, or 60 talents). See on 31. 19.

6. ἐπαγωγὰ: enticements, as 4. 88. 3; 5. 111. 14.—8. ἐν τῷ κοινῷ: for the traditional ἐν τοῖς κοινῷς, correctly restored by van Herw. (*Stud. Thuc.* p. 46), following early editions, and Haacke, as seems to be required by ἐν τῷ κοινῷ 6. 27. Cf. also 1. 80. 19, 141. 11; 8. 1. 15. It is the sort of miscopying that has been corrected in 3. 65. 2; 5. 27. 2, 48. 1. W. E. Heitland (*Journal of Phil.* XXIV, 3) calls attention to the fact that, acc. to 46. § 3, the Athenian ambassadors were led also into the sanctuary of Aphrodite in Eryx, but that proves nothing for τοῖς κοινῷς, since our passage has direct reference to 6. § 3.—9. αὐτοκράτορας: within the limits of the instructions implied in βοηθοὺς μὲν . . . Ἀθηναίους the generals were to have free hand in Sicilian matters. Later (26. § 1) they were given unlimited authority also to determine the strength and equipment of the

forces to be sent to Sicily.—11. Λάμαχον: cf. 4. 75. 5.—12. ξυγκατοικίσαι, (14) πράξαι: infs. of purpose after πέμπειν, as in 4. 132. 15. Cf. 50. 14. For the correlation of these infs. with βοηθοὺς μὲν, cf. 1. 72. 6, 128. 14.—ξυγκατοικίσαι δὲ καὶ . . . πολέμου: but also to join in restoring Leontini in case they should have any success in the war. So Bm. and Pp.-St. explain. St. renders si quid ex bello commodi nacti essent. τοῦ πολέμου depends on τι or rather on the subst. idea derived from its connection with περιγένηται. On the fortunes of the Leontines, cf. 5. 4. § 4 ff.; 6. 6. § 2. For Steup's view, see App.—13. καὶ τὰλλα . . . πράξαι: cf. 1. 95. 7 τὰλλα καταστησόμενοι ἢ φαίνοιτο ἄριστα αὐτοῖς. Here we have the more general πράσσειν, since there could be no question of a complete establishment (καθίστασθαι). Cf. also 26. 2 περὶ στρατιᾶς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τοὺς στρατηγούς πράσσειν ἢ ἂν αὐτοῖς δοκῇ ἄριστα εἶναι. Ἀθηναίους, 1. 126. 26 τὸ πᾶν διαθεῖναι ἢ ἂν ἄριστα διαγινώσκωσι. Cf. also 9. 12, 10. 5.—τὰλλα τὰ ἐν τῇ Σικελίᾳ: art. repeated, as in 8. 64. 6, 84. 18; but only one art. in 1. 44. 15,

πρᾶξαι ὅπη ἂν γινώσκωσιν ἄριστα Ἀθηναίοις. μετὰ δὲ 3
 15 τοῦτο ἡμέρᾳ πέμπτῃ ἐκκλησία αὐθις ἐγίγνετο, καθ' ὃ τι χρή
 τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίνεσθαι, καὶ τοῖς
 στρατηγοῖς, εἴ του προσδέοιντο, ψηφισθῆναι ἐς τὸν ἔκπλουν.
 καὶ ὁ Νικίας ἀκούσιος μὲν ἡρημένος ἄρχειν, νομίζων δὲ τὴν 4
 πόλιν οὐκ ὀρθῶς βεβουλευσθαι, ἀλλὰ προφάσει βραχεία
 20 καὶ εὐπρεπεῖ τῆς Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφίεσθαι
 παρελθὼν ἀποτρέψαι ἐβούλετο καὶ παρῆναι τοῖς Ἀθηναίοις
 τοιαῦδε·

9 “Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας ἦδε 1
 ξυνελέγη, καθ' ὃ τι χρή ἐς Σικελίαν ἐκπλεῖν· ἐμοὶ μέντοι
 δοκεῖ καὶ περὶ αὐτοῦ τούτου ἔτι χρῆναι σκέψασθαι, εἰ ἄμει-
 νόν ἐστιν ἐκπέμπειν τὰς ναῦς, καὶ μὴ οὕτω βραχεία βουλῇ
 5 περὶ μεγάλων πραγμάτων ἀνδράσιν ἀλλοφύλοις πειθομένους

56. 11, 91. 3; 3. 101. 7. — 14. γινώ-
 σκωσιν: judge. Cf. 9. 12; 8. 67. 18, and
 διαγιγνώσκειν 1. 126. 26.

15. καθ' ὃ τι χρή κτέ.: to be taken
 directly with ἐκκλησία, something like
 ὥστε βουλευέσθαι being understood. For
 καθ' ὃ τι, in what way, cf. 9. 2; 8. 67. 5,
 and see on 1. 35. 16; 4. 34. 25. — 17. εἴ
 του προσδέοιντο: in case they should
 need anything further (besides the
 equipment voted), containing the subj.
 of ψηφισθῆναι, inf. of purpose after
 ἐκκλησία ἐγίγνετο (cf. 38. 25, 80. 10; 4.
 114. 9). Hude unnecessarily inserts
 τοῦ before τοῖς στρατηγοῖς, but is right
 in denying that ψηφισθῆναι depends on
 καθ' ὃ τι χρή, as Cl. and others explain.

19. προφάσει βραχεία καὶ εὐπρεπεῖ:
 on a slight and (only) fair-seeming pre-
 text. The first adj. has reference to
 the insignificance of Egesta, the second
 to 6. 4 βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι
 τοῖς αὐτῶν ξυγγενέσι κτέ. Cf. 79. 9

εὐλόγῳ προφάσει. — 20. μεγάλου ἔργου:
 a great thing, matter, as in 3. 3. 3.
 μεγάλου is esp. antithetic to βραχεία.

9. My advice is to reconsider the
 whole question of the expedition to
 Sicily, and I do this although a position
 of honor is accorded me in the enter-
 prise and fear of personal danger in-
 fluences me less than others. Following
 solely my conviction of the public
 interest, I will show that the under-
 taking is untimely and the object in
 view not easy to attain. — 1. ἡ μὲν
 ἐκκλησία . . . ἐκπλεῖν· ἐμοὶ μέντοι δοκεῖ:
 cf. the similar introduction to the ἐπι-
 τάσιος λόγος 2. 35. — 2. καθ' ὃ τι . . .
 ἐκπλεῖν: explanatory of περὶ παρασκευῆς
 τῆς ἡμετέρας. On the matter, cf. 8. § 3.
 — 3. εἰ ἄμεινόν ἐστιν: formula used
 esp. in questions put to the oracle. See
 on 1. 118. 21. — 4. καὶ μὴ . . . ἄρασθαι:
 dependent on χρῆναι. — 5. ἀνδράσιν
 ἀλλοφύλοις: cf. 11. 27 τῶν Ἐγεσταιῶν,

πόλεμον οὐ προσήκοντα ἄρασθαι. καίτοι ἐγωγε καὶ τιμῶμαι 2
 ἐκ τοῦ τοιούτου καὶ ἦσσον ἐτέρων περὶ τῷ ἔμαντοῦ σώματι
 ὀρρωδῶ, νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι ὃς ἂν καὶ τοῦ
 σώματός τι καὶ τῆς οὐσίας προνοῇται· μάλιστα γὰρ ἂν ὁ
 10 τοιούτος καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιο ὀρθοῦσθαι.
 ὅμως δὲ οὔτε ἐν τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι
 εἶπον παρὰ γνώμην οὔτε νῦν, ἀλλὰ ἥ ἂν γιγνώσκω βέλτιστα
 ἐρῶ. καὶ πρὸς μὲν τοὺς τρόπους τοὺς ὑμετέρους ἀσθενῆς ἂν 3
 μου ὁ λόγος εἴη, εἰ τὰ τε ὑπάρχοντα σώζειν παραινοίην καὶ
 15 μὴ τοῖς ἐτοίμοις περὶ τῶν ἀφανῶν καὶ μελλόντων κινδυνεύειν·

ἀνδρῶν βαρβάρων.—6. οὐ προσήκοντα: *that does not concern us.*

καίτοι: anticipating the objection (see on 4. 18. 5) that he speaks from personal motives: these would rather lead to the opposite advice; the orator will nevertheless (ὅμως δέ 11), as heretofore, speak solely acc. to conviction. —τιμῶμαι ἐκ τοῦ τοιούτου: cf. 5. 16.

4 τιμᾶσθαι ἐκ τοῦ πολεμεῖν. The reference is to Nicias's election as one of the three generals (8. 10). ἐκ τοῦ τοιούτου, as 8. 51. 10, referring to something definite or already mentioned.—

7. ἦσσον ἐτέρων: = ἦκιστα. See on 1. 84. 7.—περὶ τῷ ἔμαντοῦ σώματι ὀρρωδῶ: the dat. with verbs meaning *to fear, be concerned about* (timere de); otherwise rare and only in local sense. σῶμα of personal security, as 1. 17. 2.

—8. νομίζων: *although convinced*. In this and the following clause we have merely a side remark, in self-defense against the possible reproach of timidity (cf. 13. § 1). ὅμως δέ (11), opp. to ἐγωγε καὶ τιμῶμαι κτέ., resumes the main thought.—ὁμοίως ἀγαθὸν πολίτην: *just as good a citizen*.—9. μάλιστα γὰρ . . . ὀρθοῦσθαι: for similar

thought, cf. 2. 60. § 3. For ὀρθοῦσθαι (subj. τὰ τῆς πόλεως) = εὐτυχεῖν, see on 3. 37. 26.—11. οὔτε ἐν τῷ πρότερον χρόνῳ . . . οὔτε νῦν: parataxis, though the first clause is really subord. to the second. For similar cases of parataxis, cf. 10. 17, 16. 10, 40. 10.—12. εἶπον παρὰ γνώμην: cf. 3. 42. 29.—οὔτε νῦν: sc. λέγω, as contrarily in 1. 86. 7 and 3. 40. 5 with καὶ τότε a pret. is supplied from the following καὶ νῦν and pres.—ἀλλὰ ἥ ἂν γιγνώσκω βέλτιστα: as 8. 14 ὅπῃ ἂν γιγνώσκωσιν ἄριστα. See App.

13. πρὸς: *against*. See on 3. 43. 15.—τοὺς τρόπους: *ways*. Cf. 2. 36. 16, 41. 7. On the matter, cf. 1. 70. § 2 ff., where the Athenians are denominated παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταί, while the characteristics of the Spartans are given as οἰεσθαι τῷ ἐπελθεῖν καὶ τὰ ἐτοῖμα ἂν βλάψαι.—15. μὴ τοῖς ἐτοίμοις κινδυνεύειν: *not to hazard present possessions*. The dat. as 10. 17, 47. 12; 2. 65. 24; 4. 117. 14; 8. 45. 27. τὰ ἐτοῖμα, a strengthened ὑπάρχοντα, as 1. 70. 16; 4. 61. 2, to which are opposed τὰ ἀφανῆ καὶ μελλόντα of the distant objects of passionate desire.

ὥς δὲ οὔτε ἐν καιρῷ σπεύδετε οὔτε ῥάδιά ἐστι κατασχεῖν ἐφ' ᾧ ὥρμησθε, ταῦτα διδάξω.

- 10 “Φημί γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόντας 1
καὶ ἑτέροισι ἐπιθυμῶν ἐκείσιν πλεύσαντας δεῦρο ἐπαγαγέσθαι.
καὶ οἴεσθε ἴσως τὰς γενομένας ὑμῖν σπονδὰς ἔχειν τι βέβαιον. 2
αἱ ἡσυχάζοντων μὲν ὑμῶν ὀνόματι σπονδαὶ ἔσονται (οὔτω
5 γὰρ ἐνθένδε τε ἄνδρες ἔπραξαν αὐτὰ καὶ ἐκ τῶν ἐναντίων).
σφαλέντων δὲ πού τις ἀξιόχρεω δυνάμει ταχέϊαν τὴν ἐπιχείρη-
σιν ἡμῖν οἱ ἐχθροὶ ποιήσονται, οἷς πρῶτον μὲν διὰ ξυμφο-
ρῶν ἢ ξύμβασις καὶ ἐκ τοῦ αἰσχύονος ἢ ἡμῖν κατ' ἀνάγκην

Cf. 5. 113. 4, 5. — 16. ῥάδια κατασχεῖν: cf. ῥῆσος ἀρχεῖν 42. 8; ῥᾶστοι ἀμύνεσθαι 4. 10. 15. κατασχεῖν = κτήσασθαι (Schol.). See on 11. 1, 39. 12. — 17. ἐφ' ᾧ ὥρμησθε: what you are striving for. Somewhat different is ἐπὶ ταῦτα ὥρμησθε 78. 26.

10. For if you meet with any considerable reverse in Sicily, your enemies here will surely renew the war; indeed it is likely that they will unite with the Siceliotes if they find your forces divided. It is bad policy to seek new dominion in Sicily before we have firmly established our sway at home. — 1. φημί: emphatically put first in an explanation, as 39. 1, 87. 4; Dem. 2. 11. — γὰρ: see on 33. 7. — ὑμᾶς, δεῦρο: universally accepted corrections of the Mss. readings (ἡμᾶς, δεύτερον). — 2. ἐπαγαγέσθαι: bring upon you, as 5. 98. 10.

3. τὰς . . . σπονδὰς: cf. 5. 18, 19. — 4. αἶ: rel. with adversative force. See on 1. 35. 15; 4. 17. 18. — ὀνόματι: merely in name, μέχρις ὀνόματος (Schol.). — 5. ἄνδρες: for τινες, with intentional omission of name. Cf. 38. 3, 50. 11; 1. 107. 19; 4. 132. 16. Under ἐνθένδε are meant esp. Alcibiades, under ἐκ τῶν

ἐναντίων e.g. Cleobulus and Xenares (5. 36. § 1). — ἔπραξαν αὐτά: negotiated them, i.e. the relations between Athens and the Peloponnesians (αὐτά with all good Mss., not αὐτὰς). See on τὰλλα πράξει 8. 13. For αὐτὰ of matters under discussion, see on 1. 1. 10. — 6. σφαλέντων δὲ πού τις ἀξιόχρεω δυνάμει: but should you fail perchance with a considerable force. For same const. of dat. with σφαλεῖν, cf. 2. 65. 51. Note gen. abs., for greater emphasis, notwithstanding ἡμῖν in leading clause. See on 1. 114. 2. GMT. 850; Kr. Spr. 47, 4, 2. — ἐπιχείρησιν ποιήσονται: periphrasis for simple verb. — 7. διὰ ξυμφορῶν: in consequence of misfortunes. — 8. ξύμβασις . . . ἐγένετο: = pass. of ξύμβασις ποιεῖσθαι (see on 6). — ἐκ τοῦ αἰσχύονος ἢ ἡμῖν: with less credit than to us. Cf. 11. 23 διὰ τὸ αἰσχρόν. Steup follows Naber (Mnem. N. S. XIV, 324) in bracketing ἢ ἡμῖν, on the ground that Nicias could not have said in the Ecclesia that the Athenians at the conclusion of the fifty years' peace were in a discreditable condition, and sees in these words a mistaken explanation of ἐκ τοῦ αἰσχύονος. — κατ' ἀνάγκην: under

ἐγένετο, ἔπειτα ἐν αὐτῇ ταύτῃ πολλὰ τὰ ἀμφισβητούμενα
 10 ἔχομεν. εἰσὶ δ' οἱ οὐδὲ ταύτην πω τὴν ὁμολογίαν ἐδέξαντο, 3
 καὶ οὐχ οἱ ἀσθενέστατοι· ἀλλ' οἱ μὲν ἄντικρυς πολεμοῦσιν, οἱ
 δὲ καὶ διὰ τὸ Λακεδαιμονίους ἐτι ἡσυχάζειν δεχημέροις σπον-
 δαῖς καὶ αὐτοὶ κατέχονται. τάχα ἂν δ' ἴσως, εἰ δίχα ἡμῶν 4
 τὴν δύναμιν λάβοιεν, ὅπερ νῦν σπεύδομεν, καὶ πάνν ἂν ξυνε-
 15 πιθοῖντο μετὰ Σικελιωτῶν, οὓς πρὸ πολλῶν ἂν ἐτιμήσαντο
 ξυμμάχους γενέσθαι ἐν τῷ πρὶν χρόνῳ. ὥστε χρὴ σκοπεῖν 5
 τίνα αὐτὰ καὶ μὴ μετεώρῳ τῇ πόλει ἀξιοῦν κινδυνεύειν καὶ

compulsion, defined by διὰ ξυμφορῶν and ἐκ τοῦ αἰσχύονος. Weidner (Parerga Di-narch, et Thuc. p. 20) would reject the words.—9. ἔπειτα ἐν αὐτῇ κτέ.: independent sent, tacked on to rel. Cf. 2. 41. 15. Kr. Spr. 59, 2, 6.—τὰ ἀμφι-σβητούμενα: *disputed points*, for which see 5. 35, 42.

11. οἱ μὲν ἄντικρυς πολεμοῦσιν: the Corinthians (cf. 5. 30. § 2), who, after having an ἀνοκωχὴ ἀσπονδος with the Athenians (5. 32. 30), had again, at least in the summer of 416, been openly at war with them (5. 115. § 3; see on 7. 3).—οἱ δὲ καὶ . . . κατέχονται: esp. the Boeotians (5. 26. 14) and the Thracian Chalcidians (7. § 4).—13. καὶ αὐτοὶ κατέχονται: as the Lacedaemonians ἡσυχάζουσιν, so these too refrain from hostilities within the conditions of the δεχήμεροι σπονδαί (5. 26. 14).

τάχα ἂν δ': so, not τάχα δ' ἂν, all Mss. except Laur. Cf. 2. 22. τάχα with ἴσως to express what is quite possible, as 34. 9, 78. 15. See on 1. 77. 21.—δίχα: διηρημένην εἰς δύο μέρη Schol. Cf. 100. 4; 1. 64. 6.—14. λάβοιεν: in the sense of deprehendere, as 33. 13.—ὅπερ νῦν σπεύδομεν: *just what we are now striving for*. σπεύδειν with acc.,

as 79. 13; 1. 141. 27; 5. 16. 7.—καὶ πάνν ἂν . . . Σικελιωτῶν: *they would even eagerly join with the Siceliotes in attacking us*. For καὶ, see Kr. Spr. 69, 32, 18. For ἂν repeated, see GMT. 223; H. 862. In view of the fact that we have here a stronger assertion than above (6), σφαλέντων δὲ που . . . ποιήσονται, Steup, feeling the need of a word of intensification, suggests that παραχρῆμα has fallen out before πάνν.—15. οὓς . . . χρόνῳ: *an alliance with whom on former occasions they would have prized beyond many other things*. Cf. 1. 33. 8; 3. 40. 33.

16. χρὴ σκοπεῖν τίνα αὐτά: *one must consider these matters*. For τινά thus used in admonitions, cf. 4. 62. 10. For αὐτά, cf. 5 above; here referring to the Sicilian expedition.—17. καὶ μὴ μετε-ώρῳ τῇ πόλει . . . ὀρέγεσθαι: *and not demand that we run hazards for the ship of state in mid-ocean and reach out after another empire*. Kr.'s conjecture τῇ, for τε of the Mss., approved by Cl., has been almost universally adopted, partly because the Schol. (see below) seems to support the art., partly because the second member does not add something new or different, as would

ἀρχῆς ἄλλης ὀρέγεσθαι, πρὶν ἢν ἔχομεν βεβαιωσώμεθα. εἰ
 Χαλκιδῆς γε οἱ ἐπὶ Θράκης, ἔτη τοσαῦτα ἀφεστῶτες ἀφ' ἡμῶν,
 20 ἔτι ἀχείρωτοί εἰσι καὶ ἄλλοι τινὲς κατὰ τὰς ἡπείρους ἐνδοια-
 στῶς ἀκροῶνται. ἡμεῖς δὲ Ἐγεσταίοις δὴ οὔσι ξυμμάχοις
 ὡς ἀδικουμένοις ὁξέως βοηθοῦμεν, ὑφ' ὧν δ' αὐτοὶ πάλαι ἀφε-
 στῶτων ἀδικούμεθα ἔτι μέλλομεν ἀμύνεσθαι.

be expected with τε . . . καί. But Steup retains τε, urging that a general statement (πόλει, a state) is quite allowable here (see on 14. 10. 11), though the reference is plainly to Athens, and for τε . . . καί, where the second member merely amplifies the first, citing such passages as 103. 20; 1. 132. 8.—μετεώρω: figure of a ship on the high seas, as 2. 8. 6. Schol. τῆς πόλεως ἡμῶν οὐκ ἐν τῷ ἀσφαλεῖ ὁρμούσης. μετενήνεκται δὲ τὸ ὄνομα ἀπὸ τῶν πλοίων τῶν μήπω ὥρμισμένον. See Smyth, *Melic Poets*, p. 215.—κινδυνεύειν: with dat., as in 9. 15.—18. βεβαιωσώμεθα: subjv. (with C; Mss. mostly βεβαιωσόμεθα) after πρὶν, as 29. 7, 38. 8; 8. 9. 3, 14. Cf. πρότερον ἢ 7. 63. 3. See St., Qu. Gr.² p. 26.—εἰ Χαλκιδῆς γε κτέ.: Cl. suggests that after the preceding admonition, "not to run hazards for the state" etc., we must supply in thought before εἰ, "as we shall be doing." He makes all that follows one sent. dependent on εἰ, as the warning against ambitious foreign expeditions before the sway of Athens is based upon the εἰ clauses, which are apparently hypothetical (see on 1. 33. 8), but really set forth the situation not only of the unruly allies (Χαλκιδῆς . . . ἀκροῶνται) but also of the Athenians themselves (ἡμεῖς δὲ . . . ἀμύνεσθαι). Most editors make an independent sent. of

ἡμεῖς δὲ . . . ἀμύνεσθαι, contrasting what is being done with what ought to be done.—εἰ . . . γε: si quidem.—19. ἔτη τοσαῦτα: the Chalcidians had revolted from Athens along with Potidaea in the winter of 433-432 (1.58).—20. κατὰ τὰς ἡπείρους: on the coasts of Thrace, Asia, and western Greece, whither acc. to 2. 9. § 4 the Athenian ἀρχή extended. What places Nicias had in mind is hard to determine (cf., however, 2. 69; 3. 19).—ἐνδοιαστῶς: dubia fide. Cf. 8. 87. 26; Hdt. 7. 174. 5. For the verb ἐνδοιάζειν, see on 91. 19.—21. Ἐγεσταίοις δὴ οὔσι ξυμμάχοις: ironical δὴ (cf. 54. 17, 80. 13, and see on 3. 10. 17) placed before the words emphasized, as δῆθεν 1. 127. 2. Strictly speaking, the Egestaeans were only allies of the Leontines. See App. on 6. 12.—22. ὑφ' ὧν πάλαι ἀφεστῶτων: for the pred. ptc. with force of a verbal subst., cf. ὑπὸ τῶν Θηβαίων ἐφεπομένων 4. 96. 25; ὑπὸ τῆς Δεκελίας πολλὰ βλαπτούσης 7. 28. 25; διὰ τὴν Δεκελίαν τειχιζομένην 7. 42. 10. See App. on 4. 63. 2.—αὐτοί: correctly restored by Reiske for αὐτῶν of the Mss. The important thing is the antithesis in αὐτοὶ ἀδικούμεθα to ὡς ἀδικουμένοις. Such contrasted phrases (cf. οὔσι ξυμμάχοις and πάλαι ἀφεστῶτων, βοηθοῦμεν and ἀμύνεσθαι) are good examples of antithesis in the enthymeme, which is common in the speeches.

- 11 “Καίτοι τοὺς μὲν κατεργασάμενοι καὶν κατάσχοιμεν· τῶν 1
 δ’ εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε καὶ πολλῶν ὄντων χα-
 λεπῶς ἂν ἄρχειν δυναίμεθα. ἀνόητον δ’ ἐπὶ τοιούτους ἰέναι
 ὦν κρατήσας τε μὴ κατασχῆσει τις καὶ μὴ κατορθώσας μὴ
 5 ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι ἔσται. Σικελιώται δ’ ἂν 2
 μοι δοκοῦσιν, ὥς γε νῦν ἔχουσι, καὶ ἔτι ἂν ἦσσαν δεινοὶ
 ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακόσιοι, ὅπερ οἱ Ἐγε-
 σταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσι. νῦν μὲν γὰρ καὶν ἔλθοιεν 3
 ἴσως Λακεδαιμονίων ἕκαστοι χάριτι, ἐκείνως δ’ οὐκ εἰκὸς ἀρ-
 10 χὴν ἐπὶ ἀρχὴν στρατεῦσαι· ᾧ γὰρ ἂν τρόπῳ τὴν ἡμετέραν

11. Even after a victory we could not hold what we had won. There would be no danger for us, however, if the Syracusans should obtain dominion over the rest of the Siceliotes. It would be best if we merely showed our power for a little while to the Siceliotes or did not go thither at all. But we must be on the watch against the Lacedaemonians, who unquestionably are minded to wipe out their humiliation by defeating us.—1. **τοὺς μὲν**: i.e. τοὺς πάλαι ἀφεστώτας τῶν ξυμμάχων.—**κατεργασάμενοι**: cf. 33. 20, 86. 8.—**κατάσχοιμεν**: sometimes even in aor.= *hold fast*. Cf. 39. 12, 86. 10; 1. 6. 13, 91. 9.—**τῶν δέ**: i.e. τῶν Σικελιωτῶν. For the thought, cf. 86. § 3.—2. **διὰ πολλοῦ**: *at a distance*. Cf. 1. 15; 2. 97. 10; 4. 115. 16.—3. **ἐπὶ τοιούτους ἰέναι**: of hostile advance, as 63. 3, 82. 17, 92. 12, and freq.—4. **μὴ ἐν τῷ ὁμοίῳ καί**: *not in the same condition as*, but far worse off. For τῷ ὁμοίῳ καί, see on 3. 14. 2. H. 1042 a; Kühn. 423, n. 18.

5. **Σικελιώται δ’ . . . Συρακόσιοι**: the sense intended here seems to be that of Valla’s translation: Sicilienses, ut nunc saltem se habent, mihi

videntur parum formidabiles, multoque minus formidabiles fore, si Syracusani ipsis imperitent. See App.—6. **ὥς γε νῦν ἔχουσι**: except Leontini all Hellenic cities of Sicily were at that time autonomous.—7. **ὅπερ . . . ἡμᾶς ἐκφοβοῦσι**: neut. cogn. acc. besides pers. obj., *the very thing with which they are trying to frighten us*.

8. **νῦν**: i.e. ὥς γε νῦν ἔχουσι, while ἐκείνως (9) stands for εἰ ἄρξειαν αὐτῶν Συρακόσιοι. Cf. 3. 46. 5, 8.—**καὶν ἔλθοιεν**: sc. δεῦρο ἐφ’ ἡμᾶς. Cf. 40. 9. St.’s ἐπέλθοιεν is unnecessary.—9. **ἕκαστοι**: only separate action of individual cities not united by a common bond was, acc. to the orator, to be anticipated.—**χάριτι**: *out of regard for*, with gen., as 3. 95. 1.—**οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι**: *it is not likely that an imperial city would proceed against an imperial city*. Schol. οὐκ εἰκὸς ἐπὶ τὴν τῶν Ἀθηναίων ἀρχὴν στρατεῦσαι τοὺς Συρακοσίους Σικελιωτῶν ἀρξάντας. For εἰκὸς with inf. without ἂν, see GMT. 415, 416, and see on 1. 81. 13.—10. **ᾧ ἂν τρόπῳ . . . ἀφέλωνται**: supply as subj. οἱ Συρακόσιοι Σικελιωτῶν ἀρξάντες.

μετὰ Πελοποννησίων ἀφέλονται, εἰκὸς ὑπὸ τῶν αὐτῶν καὶ
 τὴν σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. ἡμᾶς δ' ἂν οἱ ἐκεῖ 4
 Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι εἶεν, εἰ μὴ ἀφικοίμεθα,
 ἔπειτα δὲ καί, εἰ δείξαντες τὴν δύναμιν δι' ὀλίγου ἀπέλθοιμεν.
 15 τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα καὶ τὰ πεί-
 ραν ἥκιστα τῆς δόξης δόντα. εἰ δὲ σφαλεῖμέν τι, τάχιστ' ἂν
 ὑπεριδόντες μετὰ τῶν ἐνθάδε ἐπιθοῦντο. ὅπερ νῦν ὑμεῖς, ὦ 5
 Ἀθηναῖοι, ἐς Λακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε.
 διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ἃ ἐφοβεῖσθε τὸ πρῶτον

Aor. subjv. here = Lat. fut. pf. For ἀφελέσθαι, *take away, despoil*, cf. ἀφελομένης νυκτὸς τὸ ἔργον 4. 134. 8; τὸ Ἀθηναίων κράτος τῆς θαλάσσης ἀφελέσθαι 8. 76. 16.—11. ὑπὸ τῶν αὐτῶν: i.e. τῶν Πελοποννησίων.—12. τὴν σφετέραν: referring to subjv. of preceding clause. Cf. σφίσι 32. 9.—διὰ τοῦ αὐτοῦ: *through the same means*. Cf. δι' αὐτοῦ 15. 7. It seems most natural to supply, with the Schol., τρόπον from τρόπω just above, though διὰ τρόπου seems not to occur.—καθαίρεθῆναι: cf. 5. 14. 14 καθαίρησιν τὴν τῶν Ἀθηναίων δύναμιν, and see on 1. 77. 20.

ἡμᾶς δέ: put first to sharpen the contrast: "The Egæstæans want to frighten us with the Syracusans; these will rather have respect for us."—14. ἔπειτα δὲ καί: sc. ἂν ἐκπεπληγμένοι εἶεν. Nicias' real wish is expressed in the first alternative, but the second would at least insure the respect of the Sicelioties.—δείξαντες τὴν δύναμιν: cf. 47. 8.—δι' ὀλίγου: *after a little*. Cf. 5. 14. 5; 7. 39. 13. See on 47. 10.—15. τὰ γὰρ διὰ πλείστου . . . δόντα: Steup, St., Hude, and the Oxford text follow Rauchenstein (Philol. XXXVI, 242) in transposing this clause, which stands

in the Mss. after εἰ δὲ σφαλεῖμεν . . . ἐπιθοῦντο, on the ground that it serves in no way to explain this latter clause and must be regarded as parenthetical if left as in the Mss., since ὅπερ must refer to ὑπεριδόντες ἐπιθοῦντο. For the sentiment, cf. Tac. Ann. 1. 47 maior e longinquo reverentia; Agr. 30 omne ignotum pro magifico est; Agr. 25 maiore fama, uti mos est de ignotis; Liv. 28. 44. 3 maior ignotarum rerum est terror.—διὰ πλείστου: see on 2 above.—πείραν δόντα: *giving a test or proof*, as 1. 138. 9.—16. εἰ δὲ σφαλεῖμέν τι: (on form of opt., see on 1. 38. 4, and St., Qu. Gr. 2 p. 62) presupposes εἰ δ' ἐς φανερόν πόλεμον κατασταίμεν, and therefore is opp. to εἰ δι' ὀλίγου ἀπέλθοιμεν, as to εἰ μὴ ἀφικοίμεθα. The possibility of the victory of the Athenians Nicias does not consider, and thus leaves a break in his argument.—17. ὑπεριδόντες: καταφρονήσαντες ἡμῶν Schol. Cf. 5. 6. 15, 43. 10.

18. πεπόνθατε . . . ἐφείσθε: (restored for ἐφείσθαι of Mss.) for the asyndeton, cf. 2. 60. 13 δρᾶτε . . . ἀφείσθε.—19. πρὸς ἃ ἐφοβεῖσθε τὸ πρῶτον: *in comparison with what you feared at first*.

20 περιγεγενῆσθαι καταφρονήσαντες ἤδη καὶ Σικελίας ἐφίεσθε.
 χρὴ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ 6
 τὰς διανοίας κρατήσαντας θαρσεῖν, μηδὲ Λακεδαιμονίους
 ἄλλο τι ἡγήσασθαι ἢ διὰ τὸ αἰσχρὸν σκοπεῖν ὅτῳ τρόπῳ ἔτι
 καὶ νῦν, ἣν δύνωνται, σφήλαντες ἡμᾶς τὸ σφέτερον ἀπρεπὲς
 25 εὖ θήσονται, ὅσῳ καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν
 ἀρετῆς μελετῶσιν. ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἐγεσταιῶν 7
 ἡμῖν, ἀνδρῶν βαρβάρων, ὁ ἀγών, εἰ σωφρονούμεν, ἀλλ' ὅπως
 πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσιν ὁξέως φυλαξόμεθα.

21. χρὴ δὲ μὴ πρὸς τὰς τύχας . . . θαρσεῖν: cf. the similar admonition of King Archidamus 1. 84. § 3, where *τύχη* is characterized as the always uncertain element and chief stress is laid upon *διάνοιαι*. And as there *διάνοιαι* of opponents are represented as like one's own, that one may not count upon enemies' mistakes, so here confidence (*θαρσεῖν*) is based only upon *τὰς διανοίας κρατῆσαι*, i.e. on being superior to the enemy in well-considered plans. With this view *τὰς διανοίας* is not object (see on 1. 108. 19) but limiting acc. The sense of the passage is: "You must not be elated at the mishaps of your opponents, but only when you have got the better of them (sc. *αὐτῶν*) in your calculations and plans, should you be confident." *διάνοιαι* in Nicias' sense are then set forth in *μηδὲ Λακεδαιμονίους . . . μελετῶσιν*.—23. ἄλλο τι ἢ: for this elliptical const., see on 2. 16. 10; 3. 39. 10. H. 612; Kr. Spr. 62, 3, 7; Kühn. 587, 18.—*διὰ τὸ αἰσχρὸν*: on account of their humiliation. Cf. 10. 8 *ἐκ τοῦ αἰσχίονος*. On Thuc.'s fondness for the neut. adj. or ptc. = abstract noun, see Trans. Amer. Phil. Assoc. XXV, 75.—24. τὸ σφέτερον

ἀπρεπὲς εὖ θήσονται: *retrieve their own discredit*. Cf. 5. 46. 7 *ἐν τῷ ἐκείνων ἀπρεπεί*. For *εὖ θήσονται*, cf. 1. 75. 16.—25. ὅσῳ: *by as much as*. Cf. 78. 5, and see on 1. 68. 11.—*περὶ πλείστου καὶ διὰ πλείστου*: in the highest degree and for the longest time. Cf. 1. 124. 12 *διὰ πλείονος*, in a longer period.

26. ὥστε οὐ . . . εἰ σωφρονούμεν: for a perfect parallel, cf. 3. 44. 2. On such brachylogy, see Steup, Thuk. Stud. II, 18.—*ἐν Σικελίᾳ, ἀνδρῶν βαρβάρων*: in disdainful rejection of an occasion at once far off and unworthy. Cf. *ἀνδράσιν ἀλλοφύλοις* 9. 5.—28. πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσιν: a state (i.e. Sparta) under an oligarchy intriguing against us. The emphasis is on the antithesis in the political constitution. *διὰ* with gen. to indicate the conditions under which a thing happens, as 4. 8. 39; 7. 40. 10, and freq.—*ὁξέως φυλαξόμεθα*: keep a sharp watch upon. The aor. subjv. with the majority of the Mss., for *φυλαξόμεθα*. Where the form of the verb does not remove all doubt (as *ἀποστήσονται* 1. 57. 21; *ἀντίσχη* 1. 65. 6; *εὐρωσι* 3. 49. 6; *ὀφθῶσι* 3. 81. 4), in most cases only Mss. authority can decide between

- 12 "Καὶ μεμνήσθαι χρὴ ἡμᾶς ὅτι νεωστὶ ἀπὸ νόσου μεγά- 1
λης καὶ πολέμου βραχύ τι λελωφῆκαμεν, ὥστε καὶ χρή-
μασι καὶ τοῖς σώμασιν ἠϋξῆσθαι· καὶ ταῦτα ὑπὲρ ἡμῶν
δίκαιον ἐνθάδε εἶναι ἀναλοῦν, καὶ μὴ ὑπὲρ ἀνδρῶν φυγάδων
5 τῶνδε ἐπικουρίας δεομένων, οἷς τό τε ψεύσασθαι καλῶς χρή-
σιμον, καὶ τῷ τοῦ πέλας κινδύνῳ, αὐτῶν λόγους μόνον
παρασχομένους, ἣ κατορθώσαντας χάριν μὴ ἀξίαν εἰδέναι
ἣ πταίσαντάς που τοὺς φίλους ξυναπολέσαι. εἴ τέ τις 2

fut. indic. and aor. subjv. See St.,
Qu. Gr.² p. 25 f.

12. It would be foolish if we risked our strength, just recovered, for strangers whom we cannot trust, and from whom even under the most favorable conditions we should receive no proper thanks; or sacrificed it to the selfish plans of an ambitious young man not yet old enough to command an army.
—1. *νεωστὶ* . . . *λελωφῆκαμεν*: cf. 26. 6. *λωφᾶν*, *recover*, rather rare, and used by Thuc. with reference to sicknesses and grave misfortunes. Cf. 2. 49. 16; 7. 77. 13. — 2. *βραχύ τι*: *a little, somewhat*. Cf. 1. 63. 11. — *καὶ χρήμασι καὶ τοῖς σώμασιν*: in such combinations of *χρήματα* and *σώματα* Thuc. usually puts the art. with both (1. 121. 12; 2. 53. 7; 8. 45. 27, 65. 16), whereas in 1. 141. 18 the art. is omitted with both. Cl. suggests that the art. emphasizes *σώμασι* here as the more important word. For art. similarly placed with *σώματα*, cf. 1. 143. 29 *τῇν τε ὀλόφουρσιν μὴ οἰκῶν καὶ γῆς ποιέσθαι, ἀλλὰ τῶν σωματῶν*, and Dem. 22. 55. — 3. *καὶ ταῦτα* . . . *ἀναλοῦν*: *and these things we must consider it right to expend for ourselves here*. *ταῦτα*, i.e. these recovered resources in money and men, put first for emphasis. *δίκαιον εἶναι* still

dependent on *μεμνήσθαι*, or rather on a word like *νομίζειν* that was before the mind instead of *μεμνήσθαι*, with transition from *ὅτι* const. to inf. *ἐνθάδε* put for esp. emphasis between *δίκαιον* and *εἶναι*. Cl. and Steup construe the clause as independent (*δίκαιον* sc. *ἐστι*) and take *ἐνθάδε εἶναι* as an adv. phrase, "within our own sphere of action." See App.
—4. *φυγάδων*: in his aversion to the Egestaeans (cf. 10. 21, 11. 27, 21. 6) Nicias transfers the situation of the Leontines to the former (cf. 8. § 2; 19. § 1). On the word, see App. — *φυγάδων τῶνδε*: without art. before rel. sent., as 2. 74. 11, and freq. — 5. *τὸ ψεύσασθαι καλῶς*: *calōws, dexterously*, as in *καλῶς τοῦτο δρᾶν* 1. 5. 11. — 6. *τῷ τοῦ πέλας κινδύνῳ*: *at their neighbor's risk*. Cf. 1. 12. The sing. *τοῦ πέλας* as 1. 32. 16; 2. 37. 12. For dat. expressing attendant circumstances, cf. 85. 8. — *αὐτῶν*: put forward with pregnant emphasis, *for themselves, on their own part*. *αὐτῶν*, Bk.'s emendation for *αὐτῶν* of nearly all the Mss., has been generally adopted. For the matter, cf. 22. 13 f. — 8. *ξυναπολέσαι*: correctly restored by Reiske for *ξυναπολέσθαι* of the Mss.

εἴ τέ τις κτέ.: new point emphatically introduced by *τε*. In what follows Alcibiades is designated clearly

- ἀρχεῖν ἄσμενος αἰρεθεὶς παραινεί ὑμῖν ἐκπλεῖν, τὸ ἑαυτοῦ
 10 μόνον σκοπῶν, ἄλλως τε καὶ νεώτερος ἔτι ὢν ἐς τὸ ἀρχεῖν,
 ὅπως θαυμασθῇ μὲν ἀπὸ τῆς ἵπποτροφίας, διὰ δὲ πολυτέλειαν
 καὶ ὠφεληθῇ τι ἐκ τῆς ἀρχῆς, μηδὲ τούτῳ ἐμπαράσχητε τῷ
 τῆς πόλεως κινδύνῳ ἰδία ἐλλαμπρύνεσθαι, νομίσατε δὲ τοὺς
 15 τοιούτους τὰ μὲν δημόσια ἀδικεῖν, τὰ δὲ ἴδια ἀναλοῦν, καὶ
 τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρους βουλευσασθαι
 τε καὶ ὀξέως μεταχειρίσαι.

enough without his name. — 9. ἀρχεῖν ἄσμενος αἰρεθεὶς: in contrast with Nicias 8. 18. Aor. pte. here on acc. of the reference to the conduct of Alcibiades immediately described. — 10. νεώτερος: *too young*. He was born about 450 B.C. See on 5. 43. 4. — 11. ὅπως θαυμασθῇ μὲν κτέ.: explains τὸ ἑαυτοῦ μόνον σκοπῶν, the first ὅπως clause expressing the ultimate object of his striving (*to be admired for the raising of fine race horses*; cf. 15. 11) without immediate reference to the Sicilian expedition; the second indicating, and that too even by its well-considered order of words (διὰ πολυτέλειαν put forward), the connection with that expedition (*but because that is very expensive, [hoping] that he may get some advantage too from his command*). "Generalships were usually the road to wealth." Boeckh, Staatshaushaltung³ I, 569. — 12. μηδὲ τούτῳ ἐμπαράσχητε . . . ἐλλαμπρύνεσθαι: *and do not even to this man afford opportunity, at the risk of the state, to make a personal display*. μηδὲ adds the warning against Alcibiades to that against the Egestaeans. ἐν- in both verbs refers to the matter in hand and not to τῷ κινδύνῳ. The question is not of display through military glory,

but of the satisfaction of the lust for ἵπποτροφία which Nicias ascribes to him. For similar compounds, cf. ἐνδιατρίβειν 2. 18. 8; ἐνστρατοπεδεῦσαι 2. 20. 10; ἐνευδαμονῆσαι καὶ ἐντελευτῆσαι 2. 44. 5; ἐναγωνίσασθαι 2. 74. 13. ἐμπαράσχεῖν occurs also 7. 56. 21, elsewhere only in late writers; λαμπρύνομαι in 16. 12. — 13. τοὺς τοιούτους: *people of this sort*, after τις, as 2. 63. 10. — 15. τὸ πρᾶγμα μέγα εἶναι: cf. περὶ μεγάλων πραγμάτων 9. 5. — καὶ μὴ οἷον νεωτέρους . . . μεταχειρίσαι: *and not such as younger people may determine and hastily (rashly) execute*. Cl., St., Bm., and Hude read, with Pluygers (Mnem. XI, 92), νεωτέρους for νεωτέρῳ of the Mss. The sing. between the plurals τοὺς τοιούτους and οὗς would be strange, and the const. of the dat. νεωτέρῳ with οἷον has no satisfactory explanation (7. 14. 4 οἷόν τε . . . ἐμοί is quite a different const.). The pl. νεωτέρους is supported by the reply of Alcibiades 18. 27 ἡ Νικίου . . . διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους. Steup writes, with H. Stein, νεωτέρων, as nearer the Mss. reading. For βουλευέσθαι with acc. of neut. pron. or adj., cf. 23. 8; 1. 43. 10, 85. 11. μεταχειρίσαι used only in act. by Thuc. See on 1. 13. 7.

- 13 “Οὓς ἐγὼ ὁρῶν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς 1
καθημένους φοβοῦμαι καὶ τοῖς πρεσβυτέροις ἀντιπαρακε-
λεύομαι μὴ καταισχυνθῆναι. εἴ τώ τις παρακάθηται τῶνδε,
ὅπως μὴ δόξῃ, ἂν μὴ ψηφίζεται πολεμεῖν, μαλακὸς εἶναι,
5 μὴδ', ὅπερ ἂν αὐτοὶ πάθοιεν. δυσέρωτας εἶναι τῶν ἀπόντων,
γνόντας ὅτι ἐπιθυμία μὲν ἐλάχιστα κατορθοῦται, προνοία δὲ
πλείστα, ἀλλ' ὑπὲρ τῆς πατρίδος, ὡς μέγιστον δὴ τῶν πρὶν
κίνδυνον ἀναρριπτούσης. ἀντιχειροτονεῖν καὶ ψηφίζεσθαι τοὺς
μὲν Σικελιώτας οἷσπερ νῦν ὅροις χρωμένους πρὸς ἡμᾶς, οὐ

13. In opposition to this man and his youthful following, I beg you earnestly for the good of the fatherland to vote against this dangerous enterprise, and let the Siceliot settle their affairs for themselves; especially to declare to the Eggestaeans that as they began the feud with the Selinuntians without us, so they may fight it out without us; and in future to avoid all alliances in which only sacrifice and no advantage can be foreseen.—1. οὓς: referring to νεωτέρους above. It would be hard to justify the plural here with νεωτέρῳ there.—τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς: urged on by the same man (i.e. Alcibiades) to the support of his plans. παρακελευστοὺς = παρακεκλημένους (Schol.), as shown by the antithesis τοῖς πρεσβυτέροις ἀντιπαρακελεύομαι μὴ κτέ.—3. μὴ καταισχυνθῆναι: not to be shamed into fear.—4. ὅπως μὴ δόξῃ μαλακὸς εἶναι: lest he may seem to be weak. Sing. on account of τις in εἰ clause. For obj. clause after verb of fear or caution, see GMT. 370. Of the better Mss. only Laur. reads δόξει.—ἂν: = ἐάν, as 18. 34; 4. 46. 13, and in some Mss. 8. 75. 19. St. writes everywhere ἐάν.—5. αὐτοὶ: i.e. the νεώτεροι

just designated by τῶνδε (3).—δυσέρωτας εἶναι τῶν ἀπόντων: to be sick in love with; as second member depending on ἀντιπαρακελεύομαι, and with resumption of the plural. δύσεως (so accented acc. to Herodian 1. p. 244) in Attic prose elsewhere prob. only in Xen. Oec. 12. 13 and Lys. 4. 8. Cf. Eur. Hipp. 193; Theocr. 1. 85. For the thought, cf. Pind. P. 3. 20 ff.—6. κατορθοῦται: so for κατορθοῦνται of the Mss. (1) because neither in Thuc. nor elsewhere have we a certain example of the middle of this compound, and (2) because in a proverbial sent. of this kind the omission of οἱ ἄνθρωποι with the plural verb is strange. For the pass., cf. 1. 120. 25; 2. 65. 28; 4. 76. 21.—7. μέγιστον δὴ τῶν πρὶν: the gen. prob. felt as part., though the limited word does not belong to the sphere of the gen. See on ἀξιολογώτατον τῶν προγεγεννημένων 1. 1. 4. Kr. Spr. 47, 28, 10; Kühn. 349 b, 4.—8. κίνδυνον ἀναρριπτούσης: running the risk; as 4. 85. 13, 95. 5. Cf. 5. 103. 3. The figure is from the game of dice.—9. οἷσπερ νῦν ὅροις χρωμένους: = χρωμένους τοῖς ὅροις οἷσπερ νῦν χρῶνται.—οὐ μεμπτοῖς: not to be found fault with (ironical).—

- 10 μεμπτοῖς, τῷ τε Ἰονίῳ κόλπῳ παρὰ γῆν ἣν τις πλέη, καὶ
 τῷ Σικελικῷ διὰ πελάγους, τὰ αὐτῶν νεμομένους καθ' αὐ-
 τοὺς καὶ ξυμφέρεσθαι· τοῖς δ' Ἐγεσταίοις ἰδία εἰπεῖν, ἐπειδὴ 2
 ἄνευ Ἀθηναίων καὶ ξυνῆψαν πρὸς Σελινουντίους τὸ πρῶ-
 τον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύεσθαι· καὶ τὸ
 15 λοιπὸν ξυμμάχους μὴ ποιεῖσθαι ὥσπερ εἰώθαμεν, οἷς κα-
 κῶς μὲν πράξασιν ἀμυνοῦμεν, ὠφελίας δ' αὐτοῖς δεηθέντες
 οὐ τευξόμεθα.
- 14 “Καὶ σύ, ὦ πρύτανι, ταῦτα, εἴπερ ἡγεῖ σοὶ προσήκειν
 κήδεσθαι τε τῆς πόλεως καὶ βούλει γενέσθαι πολίτης ἀγαθός,

10. παρὰ γῆν: for emphasis before the verb. With this order the nonrepetition of ἣν τις πλέη with διὰ πελάγους is more natural.—11. τῷ Σικελικῷ: sc. κόλπῳ from l. 10, though this sea is called πέλαγος in 4. 24. 20, 53. 15. So we have Τυρσηνικὸν πέλαγος 4. 24. 19; Τυρσηνικὸς πόντος 7. 58. 6, as well as Τυρσηνικὸς κόλπος 62. 7.—διὰ πελάγους: i.e. through the open sea without touching at intervening islands. See on 3. 4. 20.—τὰ αὐτῶν νεμομένους: possessing their own territory, as 1. 2. 6; 2. 15. 13, 72. 10.—καθ' αὐτοὺς καὶ ξυμφέρεσθαι: to settle also their differences among themselves. Cf. 4. 65. 2 αὐτοὶ κατὰ σφᾶς αὐτοὺς ξυνηρέχθησαν γνώμη.

12. τοῖς δ' Ἐγεσταίοις ἰδία εἰπεῖν: still dependent, as is also μὴ ποιεῖσθαι (15), on ἀντιπαρακελεύομαι. So editors generally construe, but Steup governs εἰπεῖν by ψηφίζεσθαι, though he agrees that μὴ ποιεῖσθαι must depend on ἀντιπαρακελεύομαι.—13. καὶ ξυνῆψαν . . . καὶ καταλύεσθαι: correlation of the dependent and leading clauses. Cf. 1. 83. 7.—14. μετὰ σφῶν αὐτῶν: sarcastic repetition of ἄνευ Ἀθηναίων.—καταλύεσθαι: to settle differences. See on 1. 81. 9.—

15. οἷς: supply as antecedent τοῦτους or τοιοῦτους.—κακῶς πράξασιν: *faring ill*. Cf. 75. 17; 2. 64. 8; 5. 9. 36.—16. ὠφελίας δ' . . . τευξόμεθα: supply παρ' ὧν with τευξόμεθα, or possibly ὧν, dependent along with ὠφελίας on δεηθέντες (cf. 1. 32. 23).

14. Therefore I call upon the prytanis, as his civic duty demands, even though the law forbids, again to put the matter to a vote.—1. πρύτανι: who as ἐπιστάτης presided on this day. The full title was ἐπιστάτης τῶν πρυτάνεων. See Hermann, *Gr. Staatsalt.*⁶ p. 491, n. 4.—ταῦτα: with ἐπιψήφισε, *bring these matters to a vote*. Cf. 1. 87. 1; 2. 24. 6; 8. 15. 7.—ἡγεῖ: this form of the second sing. mid. is rightly preferred by St. (*Qu. Gr.*² p. 62) to ἡγῆ. Cf. 1. 129. 16 ὑπασχνεῖ, the only other instance in Thuc. of this person.—σοί: emphatic, hence orthotone.—2. κήδεσθαι: always of especially thoughtful sympathy. Cf. 76. 9, 84. 1.—βούλει: added in second clause, although the preceding τε looked to a dependence of both inf. clauses on ἡγεῖ σοὶ προσήκειν.—πολίτης ἀγαθός: pregnant, *a good citizen*, i.e. a true patriot. Cf. 9. 8; 3. 42. 22.—

- ἐπιψήφισε καὶ γνώμας προτίθει αὐθις Ἀθηναίοις. νομίσας. εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ το-
 5 σῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν. τῆς δὲ πόλεως βουλευσαμέ-
 νης ἱατρὸς ἂν γενέσθαι. καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἂν
 τὴν πατρίδα ὠφελήσῃ ὥς πλείστα ἢ ἐκὼν εἶναι μηδὲν βλάβῃ.”
- 15 Ὁ μὲν Νικίας τοιαῦτα εἶπε· τῶν δὲ Ἀθηναίων παριόντες 1
 οἱ μὲν πλείστοι στρατεύειν παρήνουν καὶ τὰ ἐψηφισμένα μὴ
 λύειν, οἱ δέ τινες καὶ ἀντέλεγον· ἐνῆγε δὲ προθυμότατα τὴν 2

3. γνώμας προτίθει αὐθις Ἀθηναίοις: lay the question once more before the Athenians. Cf. 3. 36. 21. For the dat., cf. 1. 139. 18.—4. ἀναψηφίσαι: to put again to vote. Our passage indicates that this was illegal, although the same course in the Mytilenaeon affair (3. 36. 21, 49. 1) seems to meet with no objection. Perhaps it had been made illegal in the meanwhile.—τὸ μὲν λύειν τοὺς νόμους: considered by Cl. and Steup a sort of abs. acc. (cf. 1. 141. 8, 142. 6; 4. 62. 1, 63. 3), as to breaking the laws, and not the subj. of αἰτίαν σχεῖν, since Thuc. uses this only of persons (46. 26; 1. 39. 11, 83. 8; 3. 13. 34; 4. 114. 26). With this const. σύ must be understood from νομίσας as subj. of αἰτίαν σχεῖν. But it seems most natural, with St., F. Müller, and Widmann, to construe τὸ λύειν τοὺς νόμους as subj. of αἰτίαν σχεῖν (cf. Plato Phileb. 23 A ἥδονῃ ἂν τινα καὶ ἀτιμίαν σχολῇ), notwithstanding the force of Kr.'s objection that with a change of subj. we should expect in the second clause αὐτὸς δὲ τῆς πόλεως.—μή: for μὴ with inf. instead of οὐ after a verb of thinking, see GMT. 685; Gildersleeve, A. J. of Phil. 1, 49.—5. τῆς δὲ πόλεως βουλευσαμένης ἱατρὸς ἂν γενέσθαι: and

of the state that has made a decision you could become a physician, i.e. the decree of the Athenians with reference to Sicily is, acc. to Nicias, a disease which requires healing from the ἐπιστάτης as physician (cf. 5. 65. 7 κακὸν κακῷ ἰᾶσθαι). Steup considers τῆς πόλεως βουλευσαμένης dependent on ἱατρὸς, a further example of the const. of noun with pred. ptc. discussed in App. to 4. 63. 2. That the decree was bad need not be emphatically reasserted, hence κακῶς, found in some inferior Mss. after πόλεως, may be regarded as a gloss, though the Schol. (καὶ τῆς πόλεως ἱατρὸς γενήσῃ κακῶς βουλευσαμένης) seems to support that reading.—6. τοῦτ' εἶναι, ὃς ἂν . . . ὠφελήσῃ: free connection of pers. rel. pron. with neut. dem. as 2. 44. 4; 7. 68. 3. Kr. Spr. 51, 13. 11; Kühn. 563, 3 d. Cf. 16. 15; 2. 62. 30.—7. ἐκὼν εἶναι: willingly. For the abs., seemingly pleonastic, inf., see GMT. 780; Kr. Spr. 55, 1, 1. Cf. 2. 89. 29; 4. 98. 14; 7. 81. 14.

15. Nicias is opposed especially by Alcibiades. Reflections follow on the latter's motives in urging the Sicilian expedition and on his lawless life, which later became so dangerous to the state.—3. ἐνῆγε: with obj. of the thing, as

- στρατείαν Ἀλκιβιάδης ὁ Κλεινίου, βουλόμενος τῷ τε Νικίᾳ
 5 ἐναντιοῦσθαι, ὦν καὶ ἐς τὰ ἄλλα διάφορος τὰ πολιτικά καὶ
 ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγήσαι τε
 ἐπιθυμῶν καὶ ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα
 λήψεσθαι καὶ τὰ ἴδια ἅμα εὐτυχήσας χρήμασί τε καὶ δόξῃ
 10 μίαις μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο ἐς τε
 τὰς ἱπποτροφίας καὶ τὰς ἄλλας δαπάνας. ὅπερ καὶ καθεῖλεν
 ὕστερον τὴν τῶν Ἀθηναίων πόλιν οὐχ ἥκιστα. φοβηθέντες ἄ
 γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος τῆς τε κατὰ τὸ ἐαυτοῦ σῶμα
 παρανομίας ἐς τὴν δίαιταν καὶ τῆς διανοίας ὦν καθ' ἐν ἑκα-
 15 στον ἐν ὅτῳ γίγνοιτο ἔπρασεν, ὥς τυραννίδος ἐπιθυμοῦντι

1. 67. 8; 2. 21. 20. See on 4. 21. 8.—
 4. βουλόμενος τῷ τε Νικίᾳ κτέ.: correl.
 to τε is καὶ μάλιστα (6). From the
 arrangement in the first member ἐπιθυ-
 μῶν καὶ ἐλπίζων was not to be expected
 after βουλόμενος. See on 14. 2.—5. ὦν
 καὶ ἐς τὰ ἄλλα διάφορος τὰ πολιτικά:
being also in general his political oppo-
nent, which is emphasized by the ad-
 dition of καὶ ὅτι . . . ἐμνήσθη. τὰ πολιτικά
 belongs to διάφορος (cf. 8. 96. 24 διάφοροι
 τὸν τρόπον), hence is not to be bracketed
 with Weidner (Parerga Dinarch. et
 Thuc. p. 21) as unnecessary with ἐς τὰ
 ἄλλα.—6. διαβόλως: *invidiously*; with
 reference to 12. § 2.—στρατηγήσαι:
ingressive.—7. ἐλπίζων . . . λήψεσθαι:
 cf. 90. § 2.—Σικελίαν τε . . . καὶ τὰ ἴδια
 ἅμα: for the correlation freq. in Thuc.,
 see on 3. 102. 24.—δι' αὐτοῦ: i.e. τοῦ
 στρατηγεῖν. See on 11. 12.—8. τὰ ἴδια . . .
 ὠφελήσιν: *will help his private fortunes*.
 —εὐτυχήσας: cond., *in case of success*.

9. ὦν γὰρ . . . ὑπὸ τῶν ἀστών: *being*
held in high consideration by the citizens.
 For the const., see on 1. 130. 3. For

the matter, cf. 5. 43. § 2.—10. ἢ κατὰ
 . . . οὐσίαν: *than was appropriate to his*
means. Cf. 1. 76. 17; 2. 50. 2; 5. 102. 2.
 His property was considerable, but not
 more than 100 talents, acc. to Lys.
 19. 52. See Boeckh, Stsh.³ I, 568 f.—
 ἐς τὰς ἱπποτροφίας: i.e. for chariot-
 racing. Cf. 12. 11.—11. ὅπερ: *and that*
very thing, i.e. his uncontrolled dispo-
 sition and extravagant ways.

13. τῆς . . . παρανομίας ἐς τὴν δίαι-
 ταν: *his personal lawlessness (self-*
indulgence) in his manner of living.
 Cf. 28. 12 τὴν αὐτοῦ ἐς τὰ ἐπιτηδεύματα
 . . . παρανομίαν. Note the omission of
 the art. with the second modifier (ἐς
 τὴν δίαιταν) of τῆς παρανομίας, as 55. 3.
 —14. καὶ τῆς διανοίας . . . ἔπρασεν:
and the greatness of purpose in all that
he set before himself in every matter
wherein he was active. τῆς διανοίας is
 still dependent upon τὸ μέγεθος, and
 ὦν = τούτων δ. γίγνοιτο is iterative
 opt.—15. ὥς τυραννίδος . . . ἀχθεσθέν-
 τες: *on the ground that he was aiming at*
a tyranny, and because, though publicly

πολέμιοι καθέστασαν καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες, καὶ ἄλλοις ἐπιτρέψαντες οὐ διὰ μακροῦ ἔσφηλαν τὴν πόλιν. τότε δ' οὖν παρελθὼν τοῖς Ἀθηναίοις παρήνει τοιάδε·

5

16 “Καὶ προσήκει ἐμοὶ μᾶλλον ἐτέρων, ὧ Ἀθηναῖοι, ἄρχειν 1
(ἀνάγκη γὰρ ἐντεῦθεν ἄρξασθαι, ἐπειδὴ μου Νικίας καθήψατο) καὶ ἄξιος ἅμα νομίζω εἶναι. ὧν γὰρ πέρι ἐπιβότης

he had managed military matters excellently, privately they had as individuals been offended at his practices, they had become hostile. πολέμιοι καθέστασαν is inserted between the two causal clauses, correlated by καὶ (ὥς . . . ἐπιθυμοῦντι and δημοσίᾳ . . . ἀχθεσθέντες), which depend on it. (Cf. 17. 9, 68. 18; 1. 121. 1; 4. 15. 6. St. takes καὶ (before δημοσίᾳ) = *καίπερ* and separates the clause ἰδίᾳ . . . ἀχθεσθέντες by commas. But there is no reason why καὶ may not be *and*, the ptc. διαθέντι being still construed as concessive.—

16. διαθέντι: the correct reading from a single inferior Ms. (H.), for διαθέντα of the rest. See App.—17. ἕκαστοι: the plural arouses suspicion here where neither states nor groups can be thought of; van H. writes ἕκαστος. See on 46. 20.—τοῖς ἐπιτηδεύμασιν αὐτοῦ: *on account of his manner of life* (cf. 28. 12). For causal dat. in addition to obj. dat., see on 4. 87. 13.—18. ἄλλοις ἐπιτρέψαντες: τὴν πόλιν is common obj. of the ptc. and of ἔσφηλαν. ἄλλοις refers above all to the successors of Alcibiades in the position of foremost citizen (τοῦ δήμου προστασία 2. 65. 49).—οὐ διὰ μακροῦ: as 91. 12, = δι' ὀλίγου (see on 11. 14), *speedily*. The position of οὐ is due to reluctance to separate the prep. from its case. Cf. ὥς οὐ περὶ βραχέων 1. 78. 1.

19. δ' οὖν: common in resumption after a digression. See on 1. 3. 19.—παρελθὼν τοῖς Ἀθηναίοις: for dat. with παρελθών, cf. 19. 7, 32. 19, 35. 7, 72. 3.

Speech of Alcibiades (16–18)

16. It is my right above that of others to be at the head of an army; for the magnificence of my public appearance has often been a benefit to the state. Nor is it unjust if I have not esteemed every one my equal. People of my stamp may be burdensome while they live, but to posterity they become a boast. Furthermore, I manage public affairs as well as any other man. By the alliances in Peloponnesus and even by the lost battle of Mantinea I won respect for you from the Lacedaemonians.—1. καὶ προσήκει ἐμοί: (the emphatic form of the pron. seems necessary as opp. to ἐτέρων) referring to family prestige, καὶ ἄξιος ἅμα νομίζω to personal merit. As only the second claim is dwelt upon in what follows, καὶ . . . καὶ . . . ἅμα is like our “as . . . so also.” See on 72. 22, 79. 1, and 4. 64. 18.—ἐτέρων: = ἢ ἐτέροις, as 1. 85. 6; 2. 15. 1, 60. 24. II. 643 b; Kühn. 543, 2c.—2. ἐντεῦθεν: *from that point*, i.e. with a personal matter.—ἐπειδὴ . . . καθήψατο: 12. § 2. καθάψασθαι, *attack*, also 82. 2.—3. ἐπιβότης εἰμι: I

εἰμι, τοῖς μὲν προγόνοις μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ
 5 δὲ πατρίδι καὶ ὠφελίαν. οἱ γὰρ Ἕλληνες καὶ ὑπὲρ δύναμιν 2
 μείζω ἡμῶν τὴν πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμ-
 πιάζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμη-
 σθαι, διότι ἄρματα μὲν ἐπτὰ καθήκα, ὅσα οὐδεὶς πω ἰδιώτης
 πρότερον, ἐνίκησα δὲ καὶ δεύτερος καὶ τέταρτος ἐγενόμην
 10 καὶ τὰλλα ἀξίως τῆς νίκης παρεσκευασάμην. νόμῳ μὲν γὰρ
 τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἅμα ὑπο-
 νοεῖται. καὶ ὅσα αὖ ἐν τῇ πόλει χορηγίαις ἢ ἄλλῳ τῷ 3

am railed at. Cf. ἐπιβοώμενος below (28).

—4. ταῦτα: at the end for emphasis.

5. καὶ ὑπὲρ δύναμιν . . . ἐνόμισαν: they formed an idea of our state even greater than its actual power. The aor. is ingressive. Note the pleonasm in ὑπὲρ δύναμιν μείζω.—6. τῷ ἐμῷ διαπρεπεῖ τῆς . . . θεωρίας: neut. adj. for abstr. subst. = τῇ διαπρεπεῖ θεωρίᾳ μου. Cf. 2. 61. 8 τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης.—τῆς Ὀλυμπιάζε θεωρίας: Ὀλυμπίαζε due to the usual const. of θεωρεῖν. Cf. θεωρεῖν ἐς τὰ Ἐφέσια 3. 104. 17; θεωρεῖν ἐς τὰ Ἰσθμια 8. 10. 2. The date of the festival here mentioned must be assumed to be Ol. 91 = 416 B.C. (see G. H. Förster, Die Ol. Sieger bis z. Ende des 4. Jhdts., Progr. v. Zwickau, 1891, p. 20 f.). πρότερον . . . καταπεπολεμησθαι is decidedly against Ol. 89 = 424, since the Athenians at that time had the upper hand of their enemies (cf. 4. 65. § 4, 79. § 2). In Ol. 90 = 420, the date suggested by Cl. and Grote, Lichas, the Lacedaemonian, was victor (5. 50. § 4). As Alcibiades speaks first of his private life, the battle of Mantinea (fought in 418) could not well be mentioned before the Olympic victory.—7. ἐλπίζοντες αὐτὴν καταπεπολεμησθαι:

hoping that it had been exhausted by war (cf. 90. 16). This hope was, even if thought of as lasting till 416, quite intelligible in the light of 12. § 1 and 26. § 2.—8. καθήκα: misi in certamen. Cf. Isocr. 16. 34.—ἰδιώτης: as opp. to a βασιλεύς or πόλις.—9. δεύτερος καὶ τέταρτος ἐγενόμην: in the Euripidean ἐπινίκιον (apud Plut. Alcib. 11) we read ἄρματι πρῶτα δραμεῖν καὶ δεύτερα καὶ τρίτα, and in Isocr. l.c. ὥστε καὶ πρῶτος καὶ δεύτερος γενέσθαι καὶ τρίτος. Possibly the deviation in our passage from these statements may be due to corruption in the text,—though, if so, the corruption antedated Plutarch's time,—to be remedied by changing τέταρτος to τρίτος or by inserting καὶ τρίτος before καὶ τέταρτος.—10. τὰλλα . . . παρεσκευασάμην: for particulars, see Isocr. l.c., Plut. Alcib. 12, and Athen. 1. 3 E.—νόμῳ: according to custom.—11. τιμὴ: sc. ἐστίν. In the thought the clause νόμῳ . . . τοιαῦτα is subord. to the second member, which alone contains proof for οἱ Ἕλληνες καὶ ὑπὲρ δύναμιν κτέ. (5 f.). See on 9. 11.—ἐκ δὲ τοῦ δρωμένου . . . ὑπονοεῖται: and from that which is done an impression of power also is gained.

12. ὅσα . . . λαμπρύνομαι: in whatever

- λαμπρύνομαι. τοῖς μὲν ἀστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς
 ξένους καὶ αὕτη ἰσχὺς φαίνεται. καὶ οὐκ ἄχρηστος ἥδ' ἡ
 15 ἄνοια, ὃς ἂν τοῖς ἰδίοις τέλεσι μὴ ἑαυτὸν μόνον, ἀλλὰ, καὶ
 τὴν πόλιν ὠφελῇ. οὐδέ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονοῦντα 4
 μὴ ἴσον εἶναι. ἐπεὶ καὶ ὁ κακῶς πράσσων πρὸς οὐδένα τῆς
 ξυμφορᾶς ἰσομοιρεῖ· ἀλλ' ὥσπερ δυστυχοῦντες οὐ προσαγο-
 ρευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ ὑπὸ τῶν εὐπραγούντων
 20 ὑπερφρονούμενος, ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιούτω. οἶδα 5
 δὲ τοὺς τοιοῦτους, καὶ ὅσοι ἐν τινος λαμπρότητι προέσχον,

respects I distinguish myself (cf. ἐλ-
 λαμπρύνεσθαι used by Nicias 12. 13).
 This furnishes the subj. of φθονεῖται.
 — 13. τοῖς ἀστοῖς: for dat. of agent
 with pass., see on 3. 64. 15, and Steup,
 Thuk. Stud. II, 55 f., C. F. Smith,
 Trans. Amer. Phil. Assoc. XXV, 71 f.
 — 14. καὶ αὕτη: this too, i.e. as well
 as the Olympic θεωρία. The pron. is
 assimilated in gen. and number to the
 pred. — ἥδ' ἡ ἄνοια: so with M alone of
 the better Mss. for ἡ διάνοια. That ἄνοια
 is correct is shown not only by the
 context but also by the Schol. εἰρωνεύ-
 εται λέγων ὅτι, εἰ καὶ ἀνόητος φαίνομαι
 τισιν, ἀλλ' οὖν τῇ πόλει οὐκ ἄχρηστός ἐστι
 μόν ἡ ἄνοια, and by the repetition in
 17. 1 ἡ ἐμὴ νεότης καὶ ἄνοια. Even
 though Nicias did not use the word in
 12. § 2, it was clearly implied there. —
 ἡ ἄνοια, ὃς ἂν: for the loose connec-
 tion of the rel., see on 14. 6 and cf. 7.
 68. 3. — 15. τέλεσι: = δαπάναις (Schol.).
 Cf. 4. 60. 12.

16. οὐδέ γε ἄδικον κτέ.: blunt ex-
 pression of aristocratic self-assertion,
 and it is not unfair that one who has a
 great opinion of himself is not on an
 equality, etc. — 17. μὴ ἴσον εἶναι: as
 ἰσομοιρεῖ (18) rather of view or feeling

than of actual condition: the one does
 not consider himself on an equality,
 the other does not claim to share his
 misfortune with others. — 18. ὥσπερ
 δυστυχοῦντες οὐ προσαγορευόμεθα: as
 when pursued by fate we are not spoken
 to, i.e. our society is avoided. δυστυ-
 χοῦντες is stronger than κακῶς πράσ-
 σοντες, the latter of a transitory stage,
 the former of persistent pursuit by
 τύχη. The sense here assumed for προ-
 σαγορευόμεθα is so natural that neither
 Kr.'s προσηγορευόμεθα nor Madvig's προ-
 αρκοῦμεθα would be an improvement.
 — 20. ὑπερφρονούμενος: for the suppl.
 ptc. with ἀνεχέσθω, cf. 1. 77. 18; 2.
 74. 3; 5. 69. 8. GMT. 879; II. 983. —
 ἢ . . . ἀνταξιούτω: the stress is on τὰ
 ἴσα νέμων: otherwise (ἢ = εἰ δὲ μὴ) let
 him give equality and then claim the like
 in turn. ἀνταξιούω elsewhere only in
 post-classical writers. See App. on
 4. 80. 4.

21. τοὺς τοιοῦτους: i.e. men of my
 spirit: perhaps not without parodying
 reference to 12. 14, since it is the same
 persons that are represented, there in
 the worst, here in the best light. — καὶ
 ὅσοι: and all others that. Cf. 71. 16,
 76. 14; 1. 95. 3. — τινος: sc. πράγματος

- ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, τοῖς ὁμοίοις
 μὲν μάλιστα, ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, τῶν δὲ
 ἔπειτα ἀνθρώπων προσποιήσιν τε ξυγγενείας τισὶ καὶ μὴ οὐ-
 25 σαν καταλιπόντας, καὶ ἧς ἀν' ὧσι πατρίδος, ταύτῃ αὔχῃσιν,
 ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἁμαρτόντων, ἀλλ' ὡς περὶ σφετέ-
 ρων τε καὶ καλὰ πραξάντων. ὦν ἐγὼ ὀρεγόμενος καὶ διὰ 6
 ταῦτα τὰ ἴδια ἐπιβωόμενος τὰ δημόσια σκοπεῖτε εἴ του χεῖρον
 μεταχειρίζω. Πελοποννήσου γὰρ τὰ δυνατώτατα ξυστήσας
 30 ἄνευ μεγάλου ὑμῖν κινδύνου καὶ δαπάνης Λακεδαιμονίους ἐς
 μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἀπάντων ἀγω-
 νίσασθαι· ἐξ οὗ καὶ περιγενόμενοι τῇ μάχῃ οὐδέπω καὶ νῦν
 βεβαίως θαρσοῦσιν.
- 17 “Καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια παρὰ φύσιν δοκοῦσα 1

(Schol.).—22. ἐν τῷ κατ' αὐτοὺς βίῳ: in their own lifetime.—λυπηροὺς: give offense, excite envy. Cf. 1. 76. 5, 99. 4. For the thought, cf. 2. 45. § 1.—23. ξυνόντας: so long as they are with them, cum versentur cum eis (Pp.). The word seems unnecessary and is suspected by Steup to be a gloss.—τῶν . . . ἀνθρώπων: part. gen. dependent on τισι.—24. προσποιήσιν ξυγγενείας: claim of kinship.—καὶ μὴ οὐσαν: even when not existing, the ptc. agreeing formally with προσποιήσιν, but in sense with ξυγγενείας. St. and Steup write οὐσης.—25. αὔχῃσιν: exulting pride, i.e. occasion for boasting. The word only here in Thuc.; elsewhere only in post-classical writers. Cf. αὔχημα 2. 62. 28; 7. 66. 15, 75. 37; αὔχεῖν 2. 39. 18.—26. ὡς οὐ περὶ ἀλλοτρίων: for ὡς περὶ οὐ from reluctance to separate the prep. from its case. Cf. 1. 78. 1.

27. ὦν: neut. (as διὰ ταῦτα shows), summing up what precedes, i.e. a position like this, which in life excites

envy, but after death admiration.—

28. τὰ ἴδια ἐπιβωόμενος: assailed in my private life. Cf. 3 above.—29. μεταχειρίζω: doubtless intentional repetition of Nicias' word in 12. 16.—Πελοποννήσου τὰ δυνατώτατα: i.e. Argos, Mantinea, and Elis.—30. ὑμῖν: note the emphatic position, as 1. 47. 5; 3. 61. 7; 7. 78. 26.—ἐς μίαν ἡμέραν . . . ἀγωνίσασθαι: and upon a single day I forced the Lacedaemonians to stake all at Mantinea. ἐς μίαν ἡμέραν, under the influence of κατέστησα for ἐν μιᾷ ἡμέρᾳ, which v. H. would write. Cf. 4. 89. 6; 8. 67. 5. For κατέστησα with inf., cf. 2. 84. 24.—31. ἐν Μαντινείᾳ: 5. 66 ff.—32. καὶ περιγενόμενοι τῇ μάχῃ: though victorious on the field (418 B.C.).—οὐδέπω καὶ νῦν: i.e. after three years.

17. Use both my fresh young vigor and the tried luck of Nicias, and do not abandon the Sicilian expedition out of baseless fear. We shall not have there to contend with a great power; besides, against the Syracusans we

εἶναι ἐς τὴν Πελοποννησίων δύναμιν λόγοις τε πρέπουσιν
 ὠμίλησε καὶ ὀργῇ πίστιν παρασχομένη ἔπεισε· καὶ νῦν μὴ
 πεφόβησθε αὐτήν. ἀλλ' ἔως ἐγὼ τε ἔτι ἀκμάζω μετ' αὐτῆς καὶ
 5 ὁ Νικίας εὐτυχῆς δοκεῖ εἶναι, ἀποχρήσασθε τῇ ἑκατέρου
 ἡμῶν ὠφελίᾳ. καὶ τὸν ἐς τὴν Σικελίαν πλοῦν μὴ μεταγι- 2
 γνώσκετε ὥς ἐπὶ μεγάλην δύναμιν ἐσόμενον. ὅχλοις τε γὰρ
 ξυμμείκτοις πολυανδροῦσιν αἱ πόλεις καὶ ῥαδίας ἔχουσι τῶν
 πολιτῶν τὰς μεταβολὰς καὶ ἐπιδοχάς. καὶ οὐδεὶς δι' αὐτὸ ὥς 3

shall find allies in the Sicels. And for the enemies whom we leave behind here, we shall be more than a match by reason of our fleet.—1. καὶ ταῦτα . . . ἔπεισε: thus did my youthful folly, which is thought to be abnormal, deal with (consort with) the power of the Peloponnesians in fitting words and with an impetuosity that inspired faith with assent. This is substantially St.'s rendering; for Cl.'s and Steup's views, see App.—ταῦτα: cognate acc. with ὠμίλησε (= ταύτην τὴν ὁμίλιαν ὠμίλησε, cf. 2. 37. 14 τὰ ἴδια προσομιλοῦντες), as with ἔπεισε.—παρὰ φύσιν δοκοῦσα εἶναι: i.e. transcending the bounds of even youthful folly.—2. ἐς τὴν Πελοποννησίων δύναμιν: either (1) the power of the Peloponnesians in general, i.e. the Lacedaemonian power as well as the confederacy, or (2) the states referred to in 16. 29 Πελοποννήσου τὰ δυνάτατα. For δύναμις, cf. 2. 7. 7 ὅσοι ἦσαν ἐκτὸς τῆς αὐτῶν δυνάμεως.—λόγοις πρέπουσιν: i.e. suitable to the occasion.—3. ὀργῇ πίστιν παρασχομένη: Kr.'s correction, with three good Mss., adopted by most editors for the Vulg. παρασχομένη.—4. πεφόβησθε: necessary correction of Reiske for πεφοβῆσθαι of the Mss.—αὐτήν: i.e. τὴν ἐμὴν νεότητα καὶ ἁνοίαν.—5. ὁ Νικίας εὐτυχῆς: cf.

5. 16. 4; 7. 77. 7.—ἀποχρήσασθε: make the most of. Cf. 1. 68. 20; 7. 42. 27.

6. μὴ μεταγινώσκετε: as 3. 40. 5.—7. ὅχλοις . . . ξυμμείκτοις: with motley crowds, i.e. of various race and so without community of feeling or interests.—8. πολυανδροῦσιν: swarm with inhabitants. The word found elsewhere only in late writers.—τῶν πολιτῶν τὰς μεταβολὰς καὶ ἐπιδοχάς: πολιτῶν of E with Stahl, Steup, Hude, and the Oxford text, for πολιτειῶν of the rest of the Mss., which fits neither with ἐπιδοχάς (which can only mean the reception of something additional) nor with the foll. sent., which clearly looks only to inhabitants here. Cf. 1. 2. 12 μάλιστα τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκητῶρων εἶχεν. ἐπιδοχάς only here in Thuc.

9. δι' αὐτό: on this account, i.e. (the idea of the preceding sent.) because of mixed population and easy changes of condition.—ὥς περὶ οἰκίας πατρίδος: as for his own fatherland, such conditions not tending to rouse a true fatherland-feeling. The order—for one would expect these words after οὔτε—is prob. due to the fact that the correlating of τὰ περὶ τὸ σῶμα and τὰ ἐν τῇ χώρᾳ was an afterthought. Some editors take οὐδεὶςzeugmatically with the second οὔτε clause = no state.

- 10 *περὶ οἰκείας πατρίδος οὔτε τὰ περὶ τὸ σῶμα ὄπλοις ἐξήρτυται*
οὔτε τὰ ἐν τῇ χώρᾳ νομίμοις κατασκευαῖς· ὃ τι δὲ ἕκαστος
ἢ ἐκ τοῦ λέγων πείθιν οἶεται ἢ στασιάζων ἀπὸ τοῦ κοινού
λαβὼν ἄλλην γῆν, μὴ κατορθώσας, οἰκήσιν, ταῦτα ἐτοιμάζε-
ται. καὶ οὐκ εἰκὸς τὸν τοιοῦτον ὄμιλον οὔτε λόγου μᾶ γνῶμη 4
 15 *ἀκροᾶσθαι οὔτε ἐς τὰ ἔργα κοινῶς τρέπεσθαι· ταχὺ δ' ἂν ὡς*
ἕκαστοι, εἴ τι καθ' ἡδονὴν λέγοιτο, προσχωροῖεν, ἄλλως τε
καὶ εἰ στασιάζουσιν, ὥσπερ πυνθανόμεθα. καὶ μὴν οὐδ' ὄπλι- 5
ται οὗτ' ἐκείνους ὅσοι περ κομποῦνται, οὔτε οἱ ἄλλοι Ἕλληνες

But *οὐδὲς* must unquestionably mean the same for both clauses, and that individual persons are meant is proved not only by the expression *τὰ περὶ τὸ σῶμα*, but also by *ἕκαστος* (of the foll. sent.), which is the positive antithesis to the negative here.—10. *τὰ περὶ τὸ σῶμα*: in matters pertaining to personal protection.—*ἐξήρτυται*: placed between its two dependent clauses. Cf. 15. 16. For the sense of the passage, cf. 1. 80. 10 *καὶ τοῖς ἄλλοις ἅπασι ἄριστα ἐξήρτυνται*, *πλούτῳ τε ἰδίῳ καὶ δημοσίῳ κτέ.*—11. *νομίμοις κατασκευαῖς*: with regular (or proper) equipments, i.e. in buildings etc. The Schol. explains *νομίμοις* by *οὐ ταῖς νομιζομέναις*, ἀλλὰ *ταῖς ἱκαναῖς*· *οὕτω καὶ νόμιμον ῥήτορα τὸν ἱκανὸν καὶ νόμιμον ἀθλητὴν φάμεν*. St. and Cl. adopt the emendation of Dukas—*μονίμοις*, permanent.—*ὃ τι δὲ . . . ταῦτα ἐτοιμάζεται*: but whatever each man thinks that he can obtain from the common stock by persuasive speech or by sedition, and settle with it elsewhere, in case of failure, that he provides for himself. "The obscurity of the latter part of the sentence arises from the principal idea being expressed by the participle and the subordinate idea by the verb" (Jowett). *ἐκ τοῦ λέγων*

πείθιν (lit. 'from persuading by speech') is parallel to *στασιάζων*. The reference is to colonization in consequence of popular decree or of sedition. For the epanaleptic *ταῦτα* in plural after the collective *ὃ τι*, cf. Xen. *Cyrop.* 1. 6. 11 *ὃ τι δ' ἂν πρὸς τοῖς εἰρημένοις λαμβάνη τις*, *ταῦτα τιμὴν νομοῦσι*. Kr. Spr. 58, 4, 5. See App.

14. *τὸν τοιοῦτον ὄμιλον*: a rabble of this kind. For Thuc.'s use—16 times in all—of the Ionic and poetic *ὄμιλος*, see C. F. Smith, *Trans. Amer. Phil. Assoc.* XXXI, 80.—15. *ὡς ἕκαστοι*: severally. See on 1. 3. 19.—16. *εἴ τι καθ' ἡδονὴν λέγοιτο*: i.e. by Athenian ambassadors.—*προσχωροῖεν*: sc. *ἡμῖν*.

17. *καὶ μὴν . . . ὥπλισθη*: the whole section, suspected by Cl. on the ground that it has nothing to do with the matter in hand, is bracketed by Steup and Müller. See App. It is generally agreed that it is at least an observation of Thuc. rather than of Alcibiades, who could hardly use *ἐν τῷδε τῷ πολέμῳ* when there had been at least a nominal peace for six years.—18. *οὗτ' ἐκείνους ὅσοι περ κομποῦνται, οὔτε οἱ ἄλλοι Ἕλληνες κτέ.*: parataxis, though the second is really subord. to the first.—*κομποῦνται*: only here in Thuc., and rare

διεφάνησαν τοσοῦτοι ὄντες ὅσους ἕκαστοι σφᾶς αὐτοὺς ἡρίθ-
 20 μουν, ἀλλὰ μέγιστον δὴ αὐτοὺς ἐψευσμένη ἡ Ἑλλὰς μόλις
 ἐν τῷδε τῷ πολέμῳ ἱκανῶς ὥπλίσθη. τὰ τε οὖν ἐκεί ἐξ ὧν 6
 ἐγὼ ἀκοῇ αἰσθάνομαι τοιαῦτα καὶ ἔτι εὐπορώτερα ἔσται (βαρ-
 βάρους [τε] γὰρ πολλοὺς ἔξομεν οἱ Συρακοσίων μίσει ξυνε-
 πιθήσονται αὐτοῖς), καὶ τὰ ἐνθάδε οὐκ ἐπικωλύσει, ἣν ὑμεῖς
 25 ὀρθῶς βουλευήσθε. οἱ γὰρ πατέρες ἡμῶν τοὺς αὐτοὺς τού- 7
 τος οὔσπερ νῦν φασι πολεμίους ὑπολιπόντας ἂν ἡμᾶς πλεῖν
 καὶ προσέτι τὸν Μῆδον ἐχθρὸν ἔχοντες τὴν ἀρχὴν ἐκτή-
 σαντο, οὐκ ἄλλω τινὶ ἢ τῇ περιουσίᾳ τοῦ ναυτικοῦ ἰσχύ-
 οντες· καὶ νῦν οὔτε ἀνέλπιστοί πω μᾶλλον Πελοποννήσιοι 8
 30 ἐς ἡμᾶς ἐγένοντο, εἴ τε καὶ πάνν ἔρρωνται, τὸ μὲν ἐς τὴν γῆν

in prose. Cf. κόμπος 2. 40. 3, 41. 5; κομπῶδης 2. 62. 7; 5. 68. 6.—20. μέγι-
 στον: cogn. acc. with ἐψευσμένη.

22. ἔτι εὐπορώτερα: explained by
 the parenthetical sent. (βαρβάρους . . .
 αὐτοῖς).—βαρβάρους [τε] γὰρ πολλοὺς:
 i.e. many Sicels. Cf. 88. § 3 ff.; 3.
 103. § 1. Haacke was the first to bracket
 the inexplicable τε.—24. ἐπικωλύσει:
 rare word. Cf. Xen. Oec. 8. 4; Soph.
 Phil. 1242.

25. οἱ γὰρ πατέρες . . . τὴν ἀρχὴν
 ἐκτήσαντο: the stress is on καὶ προσέτι
 τὸν Μῆδον ἐχθρὸν ἔχοντες, the argument
 being that the Athenians had at the
 time when they acquired their suprem-
 acy a foreign as well as a domestic
 foe.—26. φασι: i.e. Nicias and his fol-
 lowers.—ὑπολιπόντας: the Mss. ABE
 give ὑπολείποντας, which Bk. and Cl.
 adopt, but most of the rest rightly adopt
 the aor. Cf. 36. 13; 8. 82. 8; and esp.
 10. 1, to which our passage refers.

29. καὶ νῦν: paratactically corre-
 lated with οἱ πατέρες ἡμῶν. Cf. καὶ νῦν
 above (3). The argument is: 'as our

fathers established their sway even
 against a double enemy, so our enemies
 have nothing serious to hope (we nothing
 material to fear); irruptions into Attica
 they may still make without great harm
 to us.'—οὔτε ἀνέλπιστοι . . . ἐγένοντο:
*never were the Peloponnesians more hope-
 less against us.* ἀνέλπιστοι act. as 3. 30.
 6; 8. 1. 15. Cf. τὸ ἀνέλπιστον 2. 51. 13.
 Elsewhere in Thuc. pass. 33. 22; 4. 55.
 8. Kr. suggests that the passive force
 would suit the sense better, — "and so
 even now the Peloponnesians were
 never less to be expected against us,"
 — but that contradicts the foll. remark
 that nothing stands in the way of their
 irruptions by land.—30. εἴ τε: correl.
 to οὔτε. The argument is: 'on the one
 hand, they never had less hope against
 us; on the other, even if they are ever
 so confident, they can do no consider-
 able harm.' In the paratactic arrange-
 ment (τὸ μὲν . . . ἐσβάλλειν . . . ἱκανοὶ εἶσι,
 τῷ δὲ ναυτικῷ . . . βλάπτειν) the stress is
 on the second clause.—ἔρρωνται: in
 moral sense. See on 2. 8. 1.—τὸ μὲν

ἡμῶν ἐσβάλλειν, καὶ μὴ ἐκπλεύσωμεν, ἱκανοί εἰσι, τῷ δὲ ναυτικῷ οὐκ ἂν δύναιτο βλάπτειν· ὑπόλοιπον γὰρ ἡμῖν ἐστὶν ἀντίπαλον ναυτικόν.

- 18 "Ὡστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκνοῖμεν ἢ πρὸς 1
τοὺς ἐκεῖ ξυμμαχοὺς σκηπτόμενοι μὴ βοηθοῖμεν; οἷς χρεῶν,
ἐπειδὴ γε καὶ ξυνωμόσαμεν, ἐπαμύννουν, καὶ μὴ ἀντιτιθέναι
ὅτι οὐδὲ ἐκείνοι ἡμῖν. οὐ γὰρ ἵνα δεῦρο ἀντιβοηθῶσι προσε-
5 θέμεθα αὐτούς, ἀλλ' ἵνα τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες

. . . ἐσβάλλειν: to be taken as accus. of specification with ἱκανοί, as τὸ μὲν προσ-
ταλαιπωρεῖν with πρόθυμος 2. 53. 9.

18. There is, therefore, no reason for not fulfilling our treaty obligations to our Sicilian allies. Nor can we, if we would remain an imperial state, refrain from the expedition. Let us go, then, not only that we may abase the arrogance of the Peloponnesians, but also that we may either by the subjugation of Sicily win empire over all Hellenes or at least injure the Syracusans. Do not let yourselves be deterred by Nicias' advice, but in the spirit of your fathers allow scope to every period of life, and by stirring activity exercise and strengthen your powers. For an energetic state inactivity is ruin, and holding firmly to customs and laws is under all circumstances the greatest safety.—1. ὥστε τί ἂν λέγοντες . . . μὴ βοηθοῖμεν: *what reasonable thing then can we say why we ourselves should shrink (the enterprise), or to our allies there by way of excuse why we should refuse to aid them.* There is something incongruous in the arrangement of the sent. As it stands, τί λέγοντες εἰκὸς belongs to both members. We should have expected in the

second member σκηπτοίμεθα μὴ βοηθεῖν, but as the main idea of the second clause is expressed in a finite verb (βοηθοῖμεν) to balance the main idea of the first (ἀποκνοῖμεν), so σκηπτόμενοι is felt as the antithesis to λέγοντες, as if the first ἢ stood before that ptc.—αὐτοί: anti-
thetic to πρὸς τοὺς ἐκεῖ ξυμμαχοὺς σκηπτό-
μενοι.—2. μὴ βοηθοῖμεν: μὴ because a neg. answer is implied. Kr. compares Dem. 23. 75 πῶς ἂν δίκαια ταῦτα καὶ μὴ γένοιτο; Xen. Mem. 3. 1. 10 τί οὐ σκοποῦμεν πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν;—
χρεῶν: without ἐστι as in 9; 1. 77. 13; 2. 61. 17; 7. 73. 5.—3. ἐπειδὴ γε καὶ ξυνωμόσαμεν: *especially as we have actually sworn to do so.* For this intensive force of καί, see Kr. Spr. 69, 32, 17. At least with the Leontines the Athenians had a sworn treaty. Cf. 19. § 1, and see App. on 6. 12.—ἀντιτιθέναι: *to hold against, retort*, in 2. 85. 8 and 3. 56. 16, with gen., *to set against, contrast*.—
4. ὅτι οὐδὲ ἐκείνοι: *sc. ἐπήμυναν*.—προσ-
εθέμεθα αὐτούς: *attached them, nobis eos adiunximus*, with accus. only here in Thuc., with dat. (se alicui adiungere) freq. Cf. 80. 12; 3. 11. 20; 8. 48. 29, 87. 25.—5. τοῖς ἐκεῖ ἐχθροῖς ἡμῶν: i.e. τοῖς Συρακοσίοις, who were ἐχθροί, even if not in open war πολέμοι.

δεῦρο κωλύωσιν αὐτοὺς ἐπιέναι. τήν τε ἀρχὴν οὕτως ἐκτη- 2
 σάμεθα καὶ ἡμεῖς καὶ ὅσοι δὴ ἄλλοι ἦρξαν, παραγιγνόμενοι
 προθύμως τοῖς αἰεὶ ἢ βαρβάροις ἢ Ἑλλησιν ἐπικαλουμένοις,
 ἐπεὶ εἴ γε ἡσυχάζοιεν πάντες ἢ φυλοκρinoῖεν οἷς χρεὼν βοη-
 10 θεῖν, βραχὺ ἂν τι προσκτώμενοι αὐτῇ περὶ αὐτῆς ἂν ταύτης
 μᾶλλον κινδυνεύοιμεν. τὸν γὰρ προύχοντα οὐ μόνον ἐπιόντα
 τις ἀμύνεται, ἀλλὰ καὶ μὴ [ὅπως] ἔπεισι προκαταλαμβά-
 νει, καὶ οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα 3
 ἀρχεῖν, ἀλλ' ἀνάγκη, ἐπειδὴ περ ἐν τῷδε καθέσταμεν, τοῖς μὲν

6. οὕτως: looks forward here, being explained by the ptc. clause παραγιγνόμενοι κτέ.—7. ἦρξαν: ingressive=ἀρχὴν ἐκτήσαντο.—8. τοῖς . . . ἐπικαλουμένοις: the attrib. ptc. placed after noun attended by other modifiers. See on 1. 11. 19. G. 969; Kühn. 464, 8.—ἢ βαρβάροις: referring to Nicias' reproach 11. 27 Ἐγεσταίων, ἀνδρῶν βαρβάρων.—9. ἐπεὶ: whereas. Cf. 2. 51. 21; 7. 30. 8.—φυλοκρinoῖεν οἷς χρεὼν βοηθεῖν: distinguish by race whom we should aid. Cf. Bk.'s Anecd. I, p. 71 (referring prob. to our passage) κυρίως τὸ τὰς φυλὰς (perhaps τὰ φύλα) τὰς ἐν ταῖς πόλεσι διακρίνειν.—10. βραχὺ ἂν τι προσκτώμενοι . . . κινδυνεύοιμεν: some editors consider that ἂν is here not merely repeated (see on 4. 18. 17), but that the first ἂν belongs to the ptc., the second only to the verb. But for the thought one ἂν would have sufficed, since only the verb requires it. See on 5. 9. 16.—περὶ αὐτῆς ταύτης: i.e. τῆς ὑπαρχούσης ἀρχῆς.—11. κινδυνεύοιμεν: from third to first person in transition from general remark to special condition. Steup adopts Hude's attractive conjecture in 1. 9 ἡσυχάζοιμεν πάντως and φυλοκρinoῖμεν, thus avoiding transition

here.—12. μὴ [ὅπως] ἔπεισι προκαταλαμβάνει: takes precaution lest he shall come on. GMT. 370. For προκαταλαμβάνειν, see on 1. 57. 15; 3. 2. 15. Pr. was first to bracket ὅπως. Cl. thought μὴ ὅπως might be understood as = ὅπως μὴ, but free as Thuc. is in placing strongly emphatic words before the conjunction (see on 14. 10. 5) there is no parallel in Thuc. or elsewhere for such an inversion as μὴ ὅπως. Besides μὴ ὅπως elsewhere (Xen. Cyrop. 1. 3. 10), like οὐχ ὅπως, means not only not. Some editors (e.g. Kr., Hude) transpose (ὅπως μὴ), others (e.g. St., Bm.) adopt Haacke's conjecture μὴ πως. But ὅπως was prob. a marginal explanation added to μὴ which crept into the text.

13. ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἀρχεῖν: to calculate, reckon accurately, to what extent we will rule. ταμιεύεσθαι, a term from the counter, only here in Thuc., but cf. ταμὴν γενέσθαι 78. 14. Cf. Xen. Cyrop. 3. 3. 47 παραδόντες ἑαυτοὺς ἡμῖν ταμιεύεσθαι, ὥσθ' ὁπόσοις ἂν βουλόμεθα μάχεσθαι. Strabo, 4. 196 c, prettily applies the action to the cautious warfare of the Iberians, ἐταμιέον καὶ κατεκερμάτιζον τοὺς ἀγῶνας.—14. ἐν τῷδε: Cl. remarks not merely = ἐν τῷ

15 ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων [αὐτοῖς κίνδυνον εἶναι], εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοῖς ἄλλοις τὸ ἥσυχον, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε.

“Λογισάμενοι οὖν τάδε μᾶλλον αὐξήσιν, ἐπ' ἐκεῖνα ἦν 4
20 ἴωμεν, ποιῶμεθα τὸν πλοῦν, ἵνα Πελοποννησιῶν τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες τὴν ἐν τῷ παρόντι ἥσυχίαν καὶ ἐπὶ Σικελίαν πλεῦσαι, καὶ ἅμα ἢ τῆς Ἑλλάδος,

ἄρχειν (Schol.), but more pregnant ἐν τῷδε τῆς ἀρχῆς, “at the point of sway that we have reached,” as expressed also by the pf. καθέσταμεν. But that is implied in the Schol. ἐν τῷ ἀρχειν.—15. ἀνιέναι: *let go, turn loose*. Though Thuc. does not use the verb elsewhere with accus. of pers., the const. is common enough in other Attic writers.—διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων: *because we might come under the domination of others*. Cf. 7. 62. 8 διὰ τὸ βλάπτειν ἂν τὸ τῆς ἐπιστήμης τῇ βαρύτητι τῶν νεῶν. For the bracketed words [αὐτοῖς κίνδυνον εἶναι], see App.—16. καὶ οὐκ . . . τὸ ἥσυχον: *and you must not regard inaction in the same light as others*.—17. ἐκ τοῦ αὐτοῦ: cf. ἐκ τοῦ ὁμοίου 78. 24, 87. 23; ἐκ τοῦ ἴσου 2. 3. 19.—ἐπισκεπτέον: cf. Schol. τὸ ἐπισκεπτέον ἀντὶ τοῦ ἐπιτηδευτέον τέθεικεν. The verb only here in Thuc.—τοῖς ἄλλοις: dat. with ἐκ τοῦ αὐτοῦ. G. 1175; H. 773 a; S. 1500.—τὸ ἥσυχον: neut. adj. stronger than the abstract τὴν ἥσυχίαν. See C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 75.—εἰ μὴ . . . μεταλήψεσθε: *unless you will change your conduct also to the like*. Cf. ἐς τὸ ἴσον καθιστάναι 1. 121. 15. See on μεταλάβετε 87. 23, and cf. μεταλαμβάνειν, *take in exchange*, 1. 120. 16. τὰ ἐπιτηδεύματα, lit. *practices*,

the sum or consistent carrying out of which individual acts is ἐπιτηδεύσεις. See on 1. 32. 10; 2. 37. 11.

19. τάδε: τὰ ἐνταῦθα πράγματα Schol.—ἐπ' ἐκεῖνα: for emphasis before conj. See on 14. 10. 5.—20. στορέσωμεν τὸ φρόνημα: the Schol. remarks τῶν παρὰ Θουκυδίδῃ τροπικῶν ὀνομάτων τὸ σκληρότατον τοῦτό ἐστι, ἀλλὰ κατὰ Ἀλκιβιάδην φησίν. The figure is taken from the stilling of stormy waves. ἐστόρεσεν δὲ θεὸς μεγακῆτεα πόντον Hom. γ 158 (cf. Hdt. 7. 193. 2). Cf. στορέσαι τὴν ὀργὴν Aesch. Prom. 190; Ἀθηναῖοι Μαραθῶνι χρυσοφόρων Μήδων ἐστόρεσαν δύναμιν (inscription apud) Lycurg. c. Leocr. 109; sternet Poenos Gallumque rebellem Verg. Aen. 6. 858; stratis iam militum odiis Tac. Hist. 1. 58. Imitations in Plut. Lucull. 5; Caes. 25. See C. F. Smith, Trans. Amer. Phil. Assoc. XXXI, 75.—21. εἰ δόξομεν: *if we shall seem*, i.e. if it shall be said of us.—ὑπεριδόντες: see on 11. 17.—τὴν ἐν τῷ παρόντι ἥσυχίαν: *our present quiet*; directed esp. against the reproach of Nicias 11. 20 καταφρονήσαντες ἤδη καὶ Σικελίας ἐφίεσθε. What Nicias condemns Alcibiades commends. Note καὶ (even) ἐπὶ Σικελίαν here as καὶ Σικελίας there.—22. καὶ ἅμα ἢ τῆς Ἑλλάδος . . . ἄρξωμεν, ἢ κακώσωμέν γε κτέ.:

τῶν ἐκεῖ προσγενομένων, πάσης τῷ εἰκότι ἄρξωμεν, ἢ κακώ-
 σωμέν γε Συρακοσίους, ἐν ᾧ καὶ αὐτοὶ καὶ οἱ ξύμμαχοι ὠφε-
 25 λησόμεθα. τὸ δὲ ἀσφαλές, καὶ μένειν, ἣν τι προχωρῇ, καὶ 5
 ἀπελθεῖν, αἱ νῆες παρέξουσιν· ναυκράτορες γὰρ ἐσόμεθα καὶ
 ξυμπάντων Σικελιωτῶν. καὶ μὴ ὑμᾶς ἢ Νικίου τῶν λόγων 6
 ἀπραγμοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους
 ἀποτρέψῃ. τῷ δὲ εἰθότι κόσμῳ, ὥσπερ καὶ οἱ πατέρες ἡμῶν

still dependent on *ἴνα* (20). For the correlation τε . . . καὶ ἅμα, see App. on 4. 27. 4. Cl.'s restoration of the subjv. for the fut. (ἄρξωμεν and κακώσωμεν) is approved by Steup and Hude. Most editors accept the future and explain it as anacoluthic transition to independent const. But it seems more natural to continue the sentence as it began and express the chief goal of Alcibiades' ambition as something aimed at.—23. τῷ εἰκότι: in all probability. Found only here; elsewhere Thuc. uses εἰκότως, ἐκ τοῦ εἰκότος, κατὰ τὸ εἰκός.—24. ἐν ᾧ: i.e. τῷ κακῶσαι Συρακοσίους (Schol.).—οἱ ξύμμαχοι: i.e. the allies in Sicily.—ὠφελησόμεθα: fut. mid. as pass., as 7. 67. 16.

25. τὸ δὲ ἀσφαλές: obj. of παρέξουσιν and explained by καὶ μένειν, καὶ ἀπελθεῖν. Kr. renders (on the analogy of τὸ δὲ μέγιστον) *what however is* (or *assures*) *security*. Steup, satisfied with neither explanation, comments Gertz's conjecture τὸ δὲ ἀσφαλῶς.—ἣν τι προχωρῇ: Reiske's correction, with three inferior Mss., for προχωρῇ. The question can only be of success in general here, not of the adhesion of new allies. For the expression, cf. 74. 11; 2. 5. 2; and Sall. Jug. 35. 4 *sin id parum procedat*.—26. παρέξουσιν· ναυκράτορες: Valekenaeer's correction for παρέξουσιν·

αὐτοκράτορες of all the Mss. Cf. 5. 97. 5, 109. 7. For gen. dependent on ναυκράτορες St. compares Hdt. 5. 36. 11 *ναυκρατές τῆς θαλάσσης*.

27. ἢ Νικίου κτέ.: the art. covers both ἀπραγμοσύνη and διάστασις.—Νικίου τῶν λόγων: i.e. implied in Nicias' speech.—28. διάστασις . . . πρεσβυτέρους: *putting the young at variance with the older men*. The unusual dat. (for τῶν νέων) Kr. explains as due to the desire to avoid another gen., along with Νικίου τῶν λόγων, dependent on διάστασις.—29. ἀποτρέψῃ: so nearly all recent editors for ἀποστρέψῃ, which, "in fig. sense is prob. nowhere permissible" (Kr.). Cf. 8. 21, 19. 6, and see on 4. 80. 2.—οἱ πατέρες ἡμῶν . . . ἐς τὰδε ἦραν αὐτά: it is doubtless intentional on the part of Thuc. to put into the mouth of Alcibiades, who would play the role of successor in Pericles' policy, almost the very words with which the latter just before the Peloponnesian War encourages the Athenians (1. 144. § 4): οἱ γοῦν πατέρες ἡμῶν ὑποστάντες Μήδους . . . ἐς τὰδε προήγαγον αὐτά· ὧν οὐ χρὴ λειπεσθαι. Alcibiades, however, puts the merit of the fathers (i.e. of Pericles and his contemporaries) esp. in the fact that they, as the then young men, took counsel along with the older men (*ἅμα νέοι γεραῖτέροις*

- 30 ἅμα νέοι γεραιτέροις βουλευόντες ἐς τάδε ἦραν αὐτά, καὶ νῦν τῷ αὐτῷ τρόπῳ πειράσθε προαγαγεῖν τὴν πόλιν, καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, καὶ τὴν πόλιν, ἂν μὲν ἡσυχάζῃ, τρύψε-
- 35 σθαί τε αὐτὴν περὶ αὐτήν, ὥσπερ καὶ ἄλλο τι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσσεσθαι, ἀγωνιζομένην δὲ αἰεὶ προσλήψεσθαί τε τὴν ἐμπειρίαν καὶ τὸ ἀμύνεσθαι οὐ λόγῳ, ἀλλ' ἔργῳ μᾶλλον ξύνηθες ἔξειν. παράπαν τε γιννώσκω πόλιν μὴ 7

βουλευόντες), and uses this against the assertion of Nicias, 12. 15 τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρους βουλευσασθαί τε καὶ ὀξέως μεταχειρίσαι. Cf. also the thoughts of Pericles 2. 36 with those of Alcibiades here.—30. ἅμα νέοι γεραιτέροις βουλευόντες: as young men counseling with older men, the νέοι as part of the πατέρες taking same case. See on 31. 16. Note the separation, as often, of the gram. connected words.—ἐς τάδε ἦραν αὐτά: raised our power to this point. Cf. 1. 144. 25 ἐς τάδε προήγαγον αὐτά.—33. τό τε φαῦλον . . . καὶ τὸ πάνν ἀκριβὲς: Alcibiades ironically takes the standpoint of Nicias, as if youth in its thoughtlessness were of little use, while age has the advantage of most careful reflection.—ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν: ἂν repeated as in 1. 10 above.—34. ἂν μὲν ἡσυχάζῃ: for ἂν = ἐάν, see on 13. 4.—τρίψεσθαι αὐτὴν περὶ αὐτήν: will wear out of itself, i.e. without influence from outside. The verb as in 7. 42. 35. Cf. 8. 46. 13 αὐτοὺς περὶ ἑαυτοὺς τοὺς Ἕλληνας κατατρεῖν. For the thought of the sent., cf. Liv. 30. 44 nulla magna civitas quiescere potest. si foris hostem non habet. domi inve-

nit.—35. ὥσπερ καὶ ἄλλο τι: just as also anything else. Cf. 1. 142. 24.—πάντων τὴν ἐπιστήμην ἐγγηράσσεσθαι: sc. τὴν πόλιν, will grow old in knowledge of everything. So with St. and others. Cf. Liv. 1. 22. 2 senescere civitatem otio ratus undique materiam excitandi belli quaerebat. ἐγγηράσσεσθαι, i.e. will grow old ἐν τῷ τρίβεσθαι. See on ἐλλαμπρύνεσθαι 12. 13. Steup takes ἐπιστήμην as subj., explaining ἐγγηράσσεσθαι i.e. ἐν αὐτῇ (τῇ πόλει), and ἀγωνιζομένην he then makes agree with τὴν πόλιν as if no new subj. had intervened.—37. τὸ ἀμύνεσθαι . . . μᾶλλον ξύνηθες ἔξειν: will have self-defense more as a habit, opp. to the caution only theoretically recommended by Nicias (10. § 5, 11. § 7, 13. § 2). Cf. Sall. Jug. 85. 7 ita ad hoc aetatis a pueritia fui, ut omnes labores et pericula consueta habeam.

38. παράπαν τε γιννώσκω: cf. the similar conclusion 37. 17 τό τε ξύμπαν . . . ἡγοῦμαι.—γιννώσκω . . . μοι δοκεῖν: I declare that in my opinion. γιννώσκω being thus understood (= censeo), the pleonasm is relieved.—μὴ ἀπράγμονα: not inactive in foreign politics.—

- ἀπράγμονα τάχιστ' ἂν μοι δοκεῖν ἀπραγμοσύνης μεταβολῇ
 40 διαφθαρῆναι, καὶ τῶν ἀνθρώπων ἀσφαλέστατα τούτους οἰκεῖν
 οἱ ἂν τοῖς παροῦσιν ἦθεσι καὶ νόμοις, ἣν καὶ χεῖρω ἦ, ἥκιστα
 διαφόρως πολιτεύωσιν.”
- 19 Τοιαῦτα μὲν ὁ Ἀλκιβιάδης εἶπεν. οἱ δ' Ἀθηναῖοι ἀκούσαν- 1
 τες ἐκείνου τε καὶ τῶν Ἑγεσταίων καὶ Λεοντίνων φυγάδων,
 οἱ παρελθόντες ἐδέοντό τε καὶ τῶν ὀρκίων ὑπομιμνήσκοντες
 ἰκέτενον βοηθῆσαι σφίσι, πολλῶ μᾶλλον ἢ πρότερον ὥρ-
 μηντο στρατεύειν. καὶ ὁ Νικίας γνοὺς ὅτι ἀπὸ μὲν τῶν αὐτῶν 2
 λόγων οὐκ ἂν ἔτι ἀποτρέψειε, παρασκευῆς δὲ πλήθει. εἰ πολ-
 λὴν ἐπιτάξειε, τάχ' ἂν μεταστήσειεν αὐτούς, παρελθὼν αὐτοῖς
 αὖθις ἔλεγε τοιάδε·

39. ἀπράγμοσύνης μεταβολῇ: *by a change to political inactivity*, recommended, acc. to Alcibiades (cf. 27 above) by Nicias for Athens. Cf. ἡ ἐναντία μεταβολή, *a change to the opposite*, 2. 43. 26. In 76. 21 μεταβολή is *exchange*. Alcibiades is consciously using Pericles' terms with regard to the danger of an imperial state in keeping clear of foreign complications, though the situation is quite different. Cf. 2. 62. § 2, 3. — 41. οἱ ἂν τοῖς παροῦσιν ἦθεσι . . . ἥκιστα διαφόρως πολιτεύωσιν: *who in their politics are as little as possible at variance with established customs and laws, even when these are inferior*. This view agrees in form and content with that of Cleon 3. 37. § 3. The dat. with the adv. διαφόρως as with the adj. Cf. διαφέρεσθαι τι.

19. As the Athenians after Alcibiades' speech are more than ever in favor of the expedition, Nicias tries to frighten them by a strong picture of the efforts and the sacrifices that will be required. — 1. τοιαῦτα μὲν: Bk.

expects τοιαῦτα δέ, doubtless after the analogy of 88. 1; 1. 44. 1, 79. 1; 3. 49. 1, 68. 1. But here and in 41. 1 exceptions are made to the rule that after a speech in reply narration is resumed with δέ, because in both these cases a further speech follows. — 2. τῶν Ἑγεσταίων: it is quite natural that the ambassadors of the Eggestaeans (8. § 1, 2) were present also in the ecclesia which was to determine about the equipment (8. § 3) of the fleet to be sent to Sicily. — Λεοντίνων: dependent on φυγάδων, and only to Λεοντίνων φυγάδων belongs οἱ. For the relations of the Leontines to Athens, cf. 3. 86. 12, and see App. on 6. 12; on the fortunes of the Leontines, cf. 5. 4. § 4 ff.; 6. 6. § 2. See App. — 4. πολλῶ μᾶλλον . . . στρατεύειν: cf. 15. § 1.

5. ἀπὸ τῶν αὐτῶν λόγων: *for ἀπό, by means of*, cf. 1. 91. 28; 3. 48. 3; 7. 29. 6. Cf. ἐκ τῶν λόγων 1. 72. 11. — 7. ἐπιτάξειε: cf. 8. § 3. — παρελθὼν αὐτοῖς αὖθις ἔλεγε τοιάδε: αὐτοῖς, as well as αὖθις, belongs to παρελθόν, see App.

- 20 “Ἐπειδὴ πάντως ὁρῶ ὑμᾶς, ὦ Ἀθηναῖοι, ὀρμημένους 1
στρατεύειν, ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα, ἐπὶ δὲ τῷ
παρόντι ἃ γινώσκω σημανῶ. ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῇ 2
αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας καὶ οὐθ’ ὑπηκόους ἀλλή-
5 λων οὐδὲ δεομένας μεταβολῆς, ἥ ἂν ἐκ βιαίου τις δουλείας
ἄσμενος ἐς ῥάῳ μετάστασιν χωροίη, οὐτ’ ἂν τὴν ἀρχὴν τὴν
ἡμετέραν εἰκότως ἀντ’ ἐλευθερίας προσδεξαμένας, τό τε πλη-
θος, ὡς ἐν μιᾷ νήσῳ, πολλὰς τὰς Ἑλληνίδας. πλὴν γὰρ 3
Νάξου καὶ Κατάνης, ἃς ἐλπίζω ἡμῖν κατὰ τὸ Λεοντίνων ξυγ-
10 γενὲς προσέσεσθαι, ἄλλαι εἰσὶν ἐπτά, καὶ παρεσκευασμέναι

Second Speech of Nicias (20-23)

20. May your undertaking be successful; but make up your minds to this, that you will find in Sicily itself only weak support, your enemies on the contrary numerous and well-equipped, especially in cavalry superior to you, and not dependent on imports of supplies from abroad.—1. **πάντως**: *under all circumstances*. Cf. 5. 41. 19.—2. **ξυνενέγκοι**: act., as freq. in Hdt., in the sense of *συμφέρεισθαι* (1. 23. 4; 7. 44. 3; 8. 83. 4, 84. 1).—**ἐπὶ τῷ παρόντι**: *in view of present circumstances*, as 2. 36. 18. See on *πρὸς τὸ παρόν* 2. 22. 1, and *ἐπὶ τοῦ παρόντος* 2. 54. 8.—3. **σημανῶ**: as 2. 45. 8 and freq. in Thuc.; not common elsewhere in Attic prose.

ἐπὶ γὰρ πόλεις κτέ.: for introductory γάρ, see on 33. 7. The exposition from here to the end of the chap. is directed against the argument of Alcibiades (17. § 2 ff.) that in Sicily they will not have to deal with a *μεγάλη δύναμις*. Cf. 21. 1.—**ὡς ἐγὼ ἀκοῇ αἰσθάνομαι**: cf. Alcibiades' words 17. 22.—4. **μεγάλας**: cf. 7. 58. 20 *οἱ Σικελιώται αὐτοὶ . . . ἅτε μεγάλας πόλεις οἰκοῦντες*.—**οὐθ’ ὑπηκόους**

ἀλλήλων οὐδὲ δεομένας: the first member of the neg. sent., as οὐτ’ ἂν . . . *προσδεξαμένας* (6) is the second, the former of the internal conditions of the Sicilian cities, the latter of their foreign relations. This becomes clearer with Bk.'s correction—*οὐδέ for οὐτε* in 5 and *οὐτ’ for οὐδ’* in 6. See L. Herbst, Philol. XVI, 329 ff.—6. **ἐς ῥάῳ μετάστασιν**: *into an easier change of lot*, i.e. into another condition more tolerable. Cf. 4. 74. 18.—**οὐτ’ ἂν . . . προσδεξαμένας**: i.e. *οὐθ’ αἱ ἂν προσδέξαιντο*. Cf. 5. 15. 10; 7. 67. 26. In all three passages the Mss. vary between aor. and fut. ptc. The latter is preferred by L. Herbst (on ἂν with fut. ptc. in Thuc. p. 35 ff.); but cf. Stahl, Qu. Gr.² p. 22 ff.—8. **ὡς ἐν μιᾷ νήσῳ**: *for a single island*. For *ὡς* cf. 1. 10. 34; 2. 65. 44; 3. 113. 25; 4. 34. 10; 7. 30. 20.—**τὰς Ἑλληνίδας**: opp. to the *ἐχλοῖς ξυμμέκτοις* of Alcibiades in 17. 7, and emphatically put at the end to lead over to what follows. See App.

9. **κατὰ τὸ Λεοντίνων ξυγγενὲς**: cf. 3. § 3.—10. **προσέσεσθαι**: *will be with us*, answering to *προσγίγνεσθαι*, *attach oneself to*.—**ἄλλαι ἐπτά**: *Συράκουσαι, Σελινοῦς, Γέλα, Ἀκράγας, Μεσσήνη, Ἱμέρα,*

τοῖς πᾶσιν ὁμοιοτρόπως μάλιστα τῇ ἡμετέρα δυνάμει, καὶ οὐχ ἥκιστα ἐπὶ ᾗς μᾶλλον πλέομεν, Σελινούς καὶ Συράκουσαι. πολλοὶ μὲν γὰρ ὀπλῖται ἔνεισι καὶ τοξόται καὶ ἀκοντισταί, 4
 15 τ' ἔχουσι, τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν τοῖς ἱεροῖς ἔστι [Σελινουν-
 τίοις]. Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπ' ἀρχῆς
 φέρεται. ᾧ δὲ μάλιστα ἡμῶν προέχουσιν, ἵππους τε πολλοὺς
 κέκτηνται καὶ σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ χρῶνται.

Καμάρινα (Schol.). Acræ and Casmenæ, which might be thought of (acc. to 5. § 2), did not attain to independent importance.—καὶ παρεσκευασμένοι κτέ.: and indeed equipped with everything.—11. ὁμοιοτρόπως: only here in Thuc., the adj. 1. 6. 24; 3. 10. 5; 7. 55. 6; 8. 96. 27; both very rare elsewhere in Attic writers. Cf. ὁμότροπα Hdt. 8. 144. 16.—12. μᾶλλον: sc. ἢ ἐπὶ τὰς ἄλλας, i.e. especially.

13. πολλοὶ μὲν . . . αὐτάς· χρήματά τ' ἔχουσι κτέ.: after the words above (10) καὶ παρεσκευασμένοι . . . δυνάμει, reference is here doubtless made again to all seven Sicilian cities thought of by Nicias as opponents of the Athenians, not alone to Selinus and Syracuse. Cf. also 7. 58. 21, where it is said of the contingents of the Siceliotes against Athens, ὀπλῖται πολλοὶ καὶ νῆες καὶ ἵπποι καὶ ὁ ἄλλος ὅμιλος ἀφθονος ξυνέλεγε.—14. ὁ πληρώσων αὐτάς: to man them = Lat. qui with subjv., as 2. 51. 18; 4. 78. 29, 93. 13; 7. 85. 12.—15. ἐν τοῖς ἱεροῖς: surprising as opp. to τὰ μὲν ἴδια, the usual antithesis in money matters being κοινός (1. 80. 19, 141. 11) or δημόσιος (1. 80. 11). It is strange, too, that there is no express mention here, along with temple treasures, of the public moneys freq. kept in temples,

as Kr. noted suggesting the loss of τὰ δὲ κοινά before τὰ δὲ καί.—[Σελινουν-
 τίοις]: bracketed as an interpolation, with Weidner (Parerg. Dinarch. et Thuc. p. 12f.). It rests on the erroneous assumption that from πολλοὶ μὲν γὰρ ὀπλῖται (13) on only Selinus and Syracuse were under consideration and that the fact was to be emphasized that the Selinuntians, as opp. to the Syracusans, possessed only the resources treated under χρήματα . . . ἔστι. That actually only the temples of Selinus served for the deposit of moneys is incredible.—16. Συρακοσίοις δὲ . . . φέρεται: and to the Syracusans from some barbarians also money has been paid from the beginning (or from of old). For ἀπὸ βαρβάρων . . . φέρεται, cf. 4. 87. 14 τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις. By βαρβάρων τινῶν Sicels are meant. Cf. 45. 4, 88. 18. On this much discussed passage, see App.—17. ᾧ δὲ . . . προέχουσιν: and wherein they have the advantage over us. For sing. rel. referring to members correlated by τε . . . καί, cf. μέγιστον 1. 35. 19; δεινότατον 2. 51. 11; ἀπορώτατον 7. 14. 4. Cobet (Mnem. N.S. XIV, 13) proposed δύο δὲ κτέ.—18. σίτῳ . . . ἐπακτῷ: = ἐπέσκευος σίτος Dem. 18. 87; 20. 31. To require no imported food is emphasized

- 21 “Πρὸς οὖν τοιαύτην δύναμιν οὐ ναυτικῆς καὶ φαύλου στρα- 1
 τιάς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν ξυμπλεῖν, εἴπερ βου-
 λόμεθα ἄξιον τῆς διανοίας δρᾶν καὶ μὴ ὑπὸ ἱππέων πολλῶν
 εἵργεσθαι τῆς γῆς, ἄλλως τε καὶ εἰ ξυστώσιν αἱ πόλεις φοβη- 5
 5 θεῖσαι καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινὲς γενόμενοι,
 ἄλλοι ἢ Ἐγεσταῖοι, ᾧ ἀμνυνόμεθα ἱππικόν (αἰσχροὺν δὲ βια- 2
 σθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέμπεσθαι τὸ πρῶτον
 ἀσκέπτως βουλευσαμένους), αὐτόθεν δὲ παρασκευῇ ἀξιόχρεω
 ἐπιέναι, γνόντας ὅτι πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν

for Athenians, who acc. to Demosthenes depend of all men most upon foreign grain.

21. Therefore we must from the start take the field with unusual equipment, especially as the theater of war is so far away.—1. **φαύλου**: elsewhere in Thuc. (31. 14; 4. 9. 6) of three terminations; in its real sense, *ordinary*, *common*, from which comes the prevailing meaning, *unsatisfactory*, *worthless*. Cf. English *mean*.—2. **ξυμπλεῖν**: note the change to inf. dependent on δεῖ, as also ἐπιέναι (9), the words αἰσχροὺν (sc. ἦν) . . . βουλευσαμένους (6–8) being an independent parenthesis.—3. **ἄξιον**: without τι. See on σαφές 4. 50. 11.—**διανοίας**: here, as freq., the *plan conceived*; see Introd.⁴ p. xlvii.—4. **εἵργεσθαι τῆς γῆς**: as 3. 86. 15; 5. 82. 22; more freq. εἵργειν τῆς θαλάσσης (1. 141. 16; 2. 85. 4; 3. 115. 10).—**εἰ ξυστώσιν**: the only undoubted case in Thuc. of εἰ with subjv., after the older poetic usage. See St., Qu. Gr.² p. 26 f.—5. **ἀντιπαράσχωσιν**: for this verb, see on 4. 80. 4 App.—6. **ἄλλοι ἢ Ἐγεσταῖοι**: injected contemptuously. From the Egestaeans Nicias expected (12. § 1; 22. 14) no actual support. We read,

however, of Egestaeans cavalry with the Athenians 62. 13, 98. 2.—**ᾧ ἀμνυνόμεθα**: answering to ὁ πληρώσων 20. 14. The rel. with fut. indic. to express purpose, as 3. 16. 15; 4. 22. 8; 7. 49. 11; 8. 1. 28. GMT. 565; Kr. Spr. 53, 7, 8; Kühn. 387, 4.

βιασθέντας: i.e. forced by superior power. See on 4. 15. 6.—8. **αὐτόθεν**: *from right here*. A large levy of troops having been already designated as necessary, here it is emphasized that the requisite force must be got together beforehand, not after reaching the theater of conflict.—9. **γνόντας ὅτι . . . προσέδει**: *recognizing that we are about to sail far from our own land and shall not wage war in like manner as when, in the capacity of allies to subject states here, you went against an enemy whence it was easy to get whatever you further needed out of friendly territory*. See App. Stahl's view, that we have in καὶ οὐκ . . . στρατευόμενοι an anacoluthon, i.e. suppl. ptc. dependent, like ὅτι . . . μέλλομεν πλεῖν, on γνόντας, seems most natural, though the position of τε favors the St.-Cl. view that πολὺ and στρατευόμενοι are co-ord. and both dependent on μέλλομεν πλεῖν.

10 πλείν καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσόμενοι καὶ ὅτε τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἦλθετε ἐπὶ τινα. ὅθεν ῥάδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας ὧν προσέδει, ἀλλὰ ἐς ἄλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἐξ ἧς μηνῶν οὐδὲ τεσσάρων τῶν χειμερινῶν ἄγγελον ῥάδιον ἐλθεῖν.

22 “Ὀπλίτας τε οὖν πολλοὺς μοι δοκεῖ χρῆναι ἡμᾶς ἄγειν καὶ ἡμῶν αὐτῶν καὶ τῶν ξυμμάχων. τῶν τε ὑπηκόων καὶ

—10. ἐν τῷ ὁμοίῳ . . . καί: see App. — στρατευσόμενοι: the reading of Laur. (for στρατευσάμενοι) adopted by most recent editors. — τοῖς τῇδε ὑπηκόοις ξύμμαχοι: for the dat. with ξύμμαχοι, cf. 1. 102. 20; 2. 99. 5; 3. 86. 5; and esp. 8. 65. 3. — 11. ὅθεν: referring to a person, as 59. 19. Cf. *ἐνθα* 45. 4. Kr. Spr. 66. 3, 2. — κομιδαί: importation of supplies. Cf. 4. 27. 5. For the omission of ἦσαν, see on 14. 14. 12 and 1. 16. 4. — 12. ἀλλὰ ἐς ἄλλοτρίαν πᾶσαν ἀπαρτήσαντες: but removed into an utterly alien land. ἀπαρτήσαντες (for which the Mss. CEM read ἀπαρτήσοντες) is not parallel to στρατευσόμενοι, but opp. to οὐκ ἐν τῷ ὁμοίῳ καὶ ὅτε ἦλθετε. The meaning assumed above for ἀπαρτᾶν (intr.) does not occur, it seems, elsewhere in earlier Greek, but cf. Dio C. 40. 15. 6 ἐς ἄλλοτριωτάτην σφίσι καὶ τῆς γῆς καὶ τοῦ οὐρανοῦ κατάστασιν ἀπαρτῶντες and 51. 4. 2 θορυβησάντων αὐτῶν ἐν τούτῳ φανερώς ἅτε καὶ πολὺ ἀπὸ σφῶν ἀπαρτῶντος αὐτοῦ. The Schol., too, recognizes the act. as intr.: ἀπαρτήσαντες· ἀντὶ τοῦ ἀπαρτήθέντες, ἀπελθόντες καὶ πολὺ τῆς οἰκίας χωρισθέντες. Pr.'s conjecture ἀπάραντες would emphasize esp. the time of departure, and against Meineke's ἀπαντήσαντες is the fact that ἀπαντᾶν everywhere (also in Lys. 2. 52) implies “going to meet.” ἐς ἄλλοτρίαν πᾶσαν

is manifestly an overstatement (cf. 37. 14 ἐν πάσῃ πολεμῇ Σικελίᾳ). — 13. ἐξ ἧς . . . ἐλθεῖν: from which not even in four winter months could a messenger easily come, i.e. to ask for help or supplies; much less then could these be sent thither in that time. — τῶν χειμερινῶν: cf. Hdt. 2. 68. 1 τοὺς χειμεριωτάτους μῆνας τέσσερας. These months are Μαιμακτηριῶν, Ποσειδεῶν, Γαμηλιῶν, Ἀνθεστηριῶν. For the position of τῶν χειμερινῶν, cf. τὰς Ἑλληνίδας 20. 8. Nearly all editors take οὐδέ as belonging to ἄγγελον, from which it is separated for emphasis; but it belongs naturally, where it stands, with μηνῶν τεσσάρων, as Steup takes it, with Kr. and Marchant. For Steup's view that τῶν χειμερινῶν is part. gen., see App.

22. Provide, then, a large army well equipped with hoplites, as well as with bowmen and slingers, also a superior fleet, abundant provisions, and especially plenty of money; for as to that promised by the Egestaeans, you may consider that to be ready mainly in talk. — 1. Ὀπλίτας τε: which is continued by καὶ τοξότας (4), is defined by καὶ ἡμῶν αὐτῶν and καὶ τῶν ξυμμάχων, the latter again explained by τῶν τε ὑπηκόων (see on 69. 23) and καὶ ἢν τινα ἐκ Ἑλλοπονηήσου δυνώμεθα, with the twofold mode of gaining these — ἢ πείσαι

ἦν τινα ἐκ Πελοποννήσου δυνώμεθα ἢ πείσαι ἢ μισθῷ προσα-
 γαγέσθαι, καὶ τοξότας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς
 5 τὸ ἐκείνων ἱππικὸν ἀντέχωσι, ναυσί τε καὶ πολὺ περιεῖναι,
 ἵνα καὶ τὰ ἐπιτήδεια ῥᾶον ἐσκομιζώμεθα, τὸν δὲ καὶ αὐτόθεν
 σῖτον ἐν ὀλκάσι, πυροὺς καὶ πεφρυγμένας κριθάς, ἄγειν καὶ
 σιτοποιούς, ἐκ τῶν μυλῶνων πρὸς μέρος ἡναγκασμένους,
 ἐμμίσθους, ἵνα, ἦν που ὑπὸ ἀπλοίας ἀπολαμβανώμεθα, ἔχῃ
 10 ἡ στρατιὰ τὰ ἐπιτήδεια (πολλή γὰρ οὔσα οὐ πάσης ἔσται

(by persuasion) ἢ μισθῷ προσαγαγέσθαι (by pay). The results of these counsels are found in c. 43 and 7. 57. § 9, and we must therefore refer πείσαι esp. to the Argives, μισθῷ προσαγαγέσθαι to Arcadian mercenaries. — 3. ἦν τινα: for sing., when pl. is in mind, cf. 21. 11. — 5. ναυσί τε: third member as so freq. in Thuc. The νῆες are warships (τριήρεις), which besides their other duties were to keep the sea open for bringing in supplies. — 6. τὸν δὲ καὶ αὐτόθεν σῖτον . . . ἄγειν: Jowett's explanation of this much discussed passage seems reasonable, as well as simple. "The supplies taken out from Athens are contrasted by δέ with the supplies which would have to be procured by plunder or otherwise in Sicily itself. αὐτόθεν is to be explained as a confusion of two notions, αὐτόθεν ἄγειν and ἄγειν τὸν αὐτόθι σῖτον." Kr., followed by Bm. and Mueller, explains τὸν δέ as preparatory to the foll. exegetical σῖτον, somewhat like Eur. apud Lyeurg. c. Leocr. 100. 42 ἄρξουσιν ἄλλων, τὴν δ' ἐγὼ σώσω πόλιν. Cf. Stahl's rendering: aliud autem etiam hinc frumentum in navibus onerariis advehere. Steup objects to taking αὐτόθεν with τὸν σῖτον, because Nicias is not speaking of all the grain in

Athens; also to καὶ αὐτόθεν with ἄγειν (1) because such an interposition between τὸν and σῖτον is not Thucydidean, (2) because thus τὸν σῖτον would be in contradiction with καὶ αὐτόθεν, which would clearly imply importations from other regions besides Attica. For Stahl's τὸν δὲ σῖτον, aliud autem frumentum, Steup knows no Thucydidean parallel. He thinks, therefore, the passage corrupt, and that perhaps πολλὸν δὲ καὶ κτέ. was to be expected. — 7. πεφρυγμένας κριθάς: *parched barley*, which kept better. The verb φρύγω or φρύσσω is rare. — 8. σιτοποιούς . . . ἐμμίσθους: to be closely connected, *slaves to make bread for pay*. — ἐκ τῶν μυλῶνων πρὸς μέρος ἡναγκασμένους: designates how these slaves were procured, *drafted from the mills in proportion to their size*, i.e. acc. to the number of slaves employed in each. — 9. ἦν που . . . ἀπολαμβανώμεθα: *if perchance we be kept from sailing by unfavorable weather*. Cf. ὑπὸ ἀνέμων ἀπολαμφθέντες Hdt. 2. 115. 14; 9. 114. 3. For ἀπλοία, *impossibility of sailing*, which in case of triremes (with oars) would be only in case of storms or contrary winds, see 2. 85. 24; 4. 4. 23; 8. 99. 20. — 10. πολλή γὰρ . . . ὑποδέξασθαι: a peculiar form of pers.

πόλεως ὑποδέξασθαι), τὰ τε ἄλλα ὅσον δυνατὸν ἐτοιμάσασθαι καὶ μὴ ἐπὶ ἑτέροις γίνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὡς πλεῖστα ἔχειν· τὰ δὲ παρ' Ἐγεσταίων. ἃ λέγεται ἐκεῖ ἐτοῖμα. νομίζατε καὶ λόγῳ αὖ μάλιστα ἐτοῖμα εἶναι.

- 23 “Ἦν γὰρ αὐτοῖς ἔλθωμεν ἐνθὲνδε μὴ ἀντίπαλον μόνον¹ παρασκευασάμενοι, πλήν γε πρὸς τὸ μάχιμον αὐτῶν. τὸ ὀπλιτικόν, ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσι. μόλις οὕτως οἰοί τε ἐσόμεθα τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασῶσαι.

const. for neut. = οὐκ ἔσται πάσης πόλεως αὐτὴν πολλὴν οὖσαν ὑποδέξασθαι. For similar cases, cf. 1. 40. 13, 93. 2; 3. 11. 1; 4. 17. 17; 8. 91. 4. For act. inf., cf. 9. 16 ῥαδιὰ ἔστι κατασχεῖν. — 11. τὰ τε ἄλλα κτέ.: conclusion of whole foregoing admonition. Cf. 71. 15. — 12. μὴ ἐπὶ ἑτέροις γίνεσθαι: *not to be at the mercy of others*. Cf. 2. 84. 11; 3. 12. 14; 4. 29. 18. γίνεσθαι as in 1. 37. 13; 3. 53. 4. — 13. λέγεται: cf. 6. § 2, 3; 8. § 2. — 14. λόγῳ: ironical repetition of λέγεται. The sense of the passage is: *and as to the money from the Eggestaeans which is said to be ready there, you may assume that it is mostly ready only in talk*. For the thought, cf. 12. 5 ff. That Nicias was right is seen in 46. § 1.

23. In view of the great difficulty of the expedition, which must be regarded as an attempt to found a new city in hostile territory, I am willing to assume leadership only if furnished with quite sufficient means, and will gladly give place to another who thinks differently. — 1. ἦν γὰρ αὐτοῖς ἔλθωμεν ἐνθὲνδε κτέ.: the substantiation with γὰρ follows upon the urgent admonition of the whole preceding chapter, that by Athens herself most is to be provided, in provisions and money:

“for even if we set out with means in every way superior, victory will still be not easy.” Everything is calculated to excite doubt. — ἦν αὐτοῖς: *if we ourselves*, i.e. not depending on allies like the Eggestaeans. — ἀντίπαλον . . . παρασκευασάμενοι: (cogn. acc., like ναυμαχῆσαντες ἀντίπαλα 7. 34. 23) limited immediately by the parenthetical self-evident admission, πλήν γε πρὸς τὸ μάχιμον αὐτῶν, τὸ ὀπλιτικόν, *except indeed as regards their available force of hoplites*, i.e. there can be no thought of our opposing them with an equally numerous hoplite force. See App. — 2. τὸ μάχιμον: as collective only here in Thuc., but freq. in Hdt. (2. 165. 6; 7. 186. 1). Cf. Xen. Cyrop. 5. 4. 46. — τὸ ὀπλιτικόν: expegetical to τὸ μάχιμον, i.e. “in so far as it consists in hoplites.” — 4. τῶν μὲν κρατεῖν: neut., i.e. supremacy in Sicily. Cf. 30. 12. — τὰ δὲ καὶ διασῶσαι: the reference is not to their rule at home (Schol. τὰ οἰκεία), for their activity in Sicily was not to preserve this; nor yet, as most editors assume, to their Siceliot allies, for Nicias had the fate of these little at heart; but to the Athenian army in Sicily. Cf. 24. § 3. καὶ not *at least*, as 90. 7; 1. 1. 7, but *also*, emphasizing

- 5 πόλιν τε νομίσαι χρὴ ἐν ἄλλοφύλοις καὶ πολεμίοις οἰκιοῦντας 2
 ἰέναι, οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ ἣ ἂν κατάσχωσιν εὐθὺς
 κρατεῖν τῆς γῆς ἣ εἰδέναι ὅτι ἦν σφάλλονται πάντα πολέμια
 ἔξουσιν. ὅπερ ἐγὼ φοβούμενος καὶ εἰδὼς πολλὰ μὲν ἡμᾶς 3
 δέον εὖ βουλευσασθαι, ἔτι δὲ πλείω εὐτυχῆσαι (χαλεπὸν δὲ
 10 ἀνθρώπους ὄντας) ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἑμαυτὸν
 βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκότων ἀσφαλῆς
 [ἐκπλεῦσαι]. ταῦτα γὰρ τῇ τε ξυμπάσῃ πόλει βεβαιότατα 4
 ἡγοῦμαι καὶ ἡμῖν τοῖς στρατευσομένοις σωτήρια. εἰ δέ τω
 ἄλλως δοκεῖ, παρήμι αὐτῷ τὴν ἀρχήν.”

24 Ὁ μὲν Νικίας τοσαῦτα εἶπε, νομίζων τοὺς Ἀθηναίους τῷ 1

διασῶσαι by the side of κρατῆσαι. Cf. οἱ δὲ καὶ 10. 12; τὰ δὲ καὶ 38. 20.

5. πόλιν τε νομίσαι χρὴ . . . οἰκιοῦν-
 τας ἰέναι: with ἰέναι goes the general
 subj. implied in οἰκιοῦντας, as St. ex-
 plains: *and you must consider that men
 will set out to found a city amid alien and
 hostile peoples.*—6. κατάσχωσιν: *land*,
 as 4. 42. 13, 20; 57. 10; 8. 23. 12.—7. κρα-
 τεῖν τῆς γῆς: *to dominate the open coun-
 try.* See on 3. 85. 13.—ἦν σφάλλονται:
 Steup would bracket these words as an
 interpolated explanation of ἣ, on the
 ground (1) that as placed the cond. be-
 longs only to ἔξουσιν, against the thought
 of the passage, and (2) that transposi-
 tion would not help, since ἣ εἰδέναι δι-
 κτέ. alone is much stronger. But these
 reasons are far from convincing.—
 πολέμια ἔξουσιν: for this favorite idiom
 of Thuc. (= πάντα ἔσται πολέμια), see
 on 1. 120. 9.

9. εὖ βουλευσασθαι: εὖ, though
 omitted by good Mss., indispensable as
 antithesis to εὐτυχῆσαι.—πλείω: cogn.
 acc. with εὐτυχῆσαι as πολλά with βου-
 λεύσασθαι (see on 12. 15).—χαλεπὸν
 . . . ὄντας: sc. πολλά εὐτυχῆσαι ἡμᾶς.

Better taken, with Pp., as independent
 sent., than construed with εἰδὼς, as Cl.
 does.—10. ὅτι ἐλάχιστα . . . ἑμαυτόν:
 guiding motive of Nicias also in 5. 16.
 16.—11. ἀπὸ τῶν εἰκότων: *in accord-
 ance with human calculations*, as Plato,
 Legg. 941 E; 950 D.—12. [ἐκπλεῦσαι]:
 bracketed as a gloss with Kr., as after
 the preceding ἐκπλεῖν neither the repe-
 tition nor the change of tense is explic-
 able. Cl., retaining ἐκπλεῦσαι, emended
 ἀσφαλῆς to ἀσφαλεῖ, and rendered: “but
 only with an equipment which in all
 human probability is assured of suc-
 cess to sail out.”

ταῦτα: i.e. the precautions rec-
 ommended in all the foregoing.—
 14. παρήμι αὐτῷ τὴν ἀρχήν: cf. the
 similar offer of Nicias to Cleon with
 reference to Sphaacteria 4. 28.

24. The effect of the speech was
 only to increase in the majority the
 eagerness for the enterprise; the few
 who felt otherwise suppressed their
 views.—1. ὁ μὲν Νικίας: without
 regard to what has gone before (see
 on 19. 1), opp. only to οἱ δέ (3).—
 τοσαῦτα: *only so much* (see on 2. 12.

πλήθει τῶν πραγμάτων ἢ ἀποτρέψειν ἤ. εἰ ἀναγκάζεται στρατεύεσθαι, μάλιστα οὕτως ἀσφαλῶς ἐκπλεῦσαι· οἱ δὲ τὸ μὲν 2 ἐπιθυμοῦν τοῦ πλοῦ οὐκ ἐξηρέθησαν ὑπὸ τοῦ ὀχλῶδους τῆς 5 παρασκευῆς. πολὺ δὲ μᾶλλον ὥρμηντο. καὶ τοῦναντίον περιέστη αὐτῷ· εὖ τε γὰρ παραινέσαι ἔδοξε καὶ ἀσφάλεια νῦν δὴ καὶ πολλὴ ἔσσεσθαι. καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν ὁμοίως 3 ἐκπλεῦσαι. τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἢ καταστρεφόμενοις

1; 3. 31. 1), for he had spoken much more briefly than in his first speech. — τῷ πλήθει τῶν πραγμάτων: *by the multitude of difficulties* (lit. *things to be done*) which he brought forward. (Cf. 8. 48. 29, 39. — 2. ἢ ἀποτρέψειν: the ἢ is misplaced, for clearly the words τοὺς Ἀθηναίους . . . πραγμάτων do not belong also to the second clause; but it is hardly to be bracketed with Cobet and St., since misplacements of this kind are freq. in Thuc. See on 18. 1. Because part of the Mss. omit (as so often in similar cases) εἰ after ἢ, Weidner (Parerg. p. 10) would bracket εἰ ἀναγκάζεται στρατεύεσθαι as an interpolation. ἀναγκάζεσθαι is clearly used, not of physical force, but of moral compulsion (after his wishes should have been complied with). Certainly μάλιστα οὕτως ἀσφαλῶς (i.e. with the equipment which he demanded, 'at least securely'; cf. παρασκευὴ ἀπὸ τῶν εἰκότων ἀσφαλῆς 23. 11) ἐκπλεῦσαι can refer only to Nicias. Weidner finds no difficulty, after bracketing the words indicated, in taking Ἀθηναίους with both clauses; but the const. as obj. with ἀποτρέψειν and subj. with ἐκπλεῦσαι would be too harsh. — 3. ἐκπλεῦσαι: aor. inf., dependent on νομίζων, of the fut., because of the definite limitation by the intervening clause εἰ ἀναγκάζεται στρατεύε-

σθαι, whereas without such a limitation the fut. ἀποτρέψειν is correct; just as in 12 after the general ἀργύριον οἴσειν the aor. προσκτήσασθαι follows, because it is limited by δύναμιν ὅθεν . . . ὑπάρξει to a definite object. St. writes μάλιστα ἂν . . . ἐκπλεῦσαι and προσκτήσεσθαι.

τὸ ἐπιθυμοῦν: for neut. ptc. as abstract noun, see on 1. 36. 3; 3. 30. 4. — 4. οὐκ ἐξηρέθησαν: *were not freed from*, const. as ἀφαιρεῖσθαι 1. 120. 21; 2. 41. 19; 5. 69. 6. — ὑπὸ τοῦ ὀχλῶδους τῆς παρασκευῆς: *by reason of the burdensomeness of the equipment* (on account of its magnitude, cf. 19. § 2). With τὸ ὀχλῶδες, cf. δι' ὅχλου εἶναι 1. 73. 13. — 5. ὥρμηντο: sc. πλεῖν or ἐς τὸν πλοῦν. For the thought, cf. 19. § 1. — τοῦναντίον περιέστη αὐτῷ: *turned out the opposite for him*. See on 1. 76. 21. — 6. νῦν δὴ: *now certainly*, i.e. with such an outfit.

7. τοῖς πᾶσιν ὁμοίως: *to all alike*. See on 1. 93. 8. — 8. τοῖς μὲν γὰρ πρεσβυτέροις κτε.: before this expegetical explanation, with which ἔρως ἐνέπεσε is to be supplied, as in 68. 14 with οἱ μὲν γὰρ and ἐγὼ δέ the corresponding verbs, only a comma is to be placed. See Vahlen on Arist. Poet.³ p. 100 and K. Hude, Hermes XXXVI, 313 ff. — ὡς: followed first by the regular dat. (καταστρεφόμενοις), then by the acc. abs. (ἂν

ἐφ' ἃ ἔπλεον ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν, τοῖς
 10 δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας,
 καὶ εὐέλπιδες ὄντες σωθήσεσθαι, ὁ δὲ πολλὺς ὄμιλος καὶ
 στρατιώτης ἐν τε τῷ παρόντι ἀργύριον οὔσειν καὶ προσκτή-
 σασθαι δύναμιν ὅθεν αἰδίων μισθοφορὰν ὑπάρξειν. ὥστε διὰ 4
 τὴν ἄγαν τῶν πλειόνων ἐπιθυμίαν, εἴ τῳ ἄρα καὶ μὴ ἤρεσκε,
 15 δεδιὼς μὴ ἀντιχειροτονῶν κακόνους δόξειεν εἶναι τῇ πόλει
 25 ἡσυχίαν ἦγε. καὶ τέλος παρελθὼν τις τῶν Ἀθηναίων καὶ 1
 παρακαλέσας τὸν Νικίαν οὐκ ἔφη χρῆναι προφασίζεσθαι
 οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἀπάντων ἤδη λέγειν ἦντινα
 αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται. ὁ δὲ ἄκων μὲν εἶ- 2
 5 πεν ὅτι καὶ μετὰ τῶν ξυναρχόντων καθ' ἡσυχίαν μᾶλλον
 βουλεύσοιτο, ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, τριήρεσι μὲν

σφαλεῖσαν . . . δύναμιν). The same const. in reverse order 4. 5. 3. — 9. ἐφ' ἃ ἔπλεον: i.e. the states against which they were sailing. Cf. 20. 12. — οὐδὲν ἂν σφαλεῖσαν: could suffer no failure. — 10. τῆς ἀπούσης . . . θεωρίας: through desire for a far-off sight and spectacle, i.e. to see and gaze upon something far away. — 11. εὐέλπιδες ὄντες: anacoluthon; const. as if ἐπεθύμησαν . . . ἐκπλεῦσαι had gone before. For similar anacolutha, see on 2. 53. 13. — ὁ δὲ πολλὺς ὄμιλος καὶ στρατιώτης κτέ.: sc. εὐέλπιδων, and the great multitude being in good hope also as soldiers (i.e. besides the inducements esp. in the minds of old and young, namely, trade) at the present time to earn money. στρατιώτης is thus taken as pred. to ἀργύριον οὔσειν. For the force = στρατευόμενος, cf. 1. 60. 9, 95. 15. Kr. says: "The Schol. correctly explains with ἡγουν τὸ στρατιωτικὸν πλῆθος, accordingly ὁ στρατιώτης ὄμιλος is the military mass." But this leaves καὶ unexplained. — 12. προσκτήσασθαι

δύναμιν κτέ.: to acquire power besides (i.e. to increase the supremacy of Athens), with the result that there would always be wage-earning (in military service). προσκτήσασθαι opp. to ἐν τῷ παρόντι. For aor. inf., see on 3. — 13. ὅθεν . . . ὑπάρξειν: for inf. in rel. sent. in indir. disc., see on 1. 91. 24.

15. κακόνους τῇ πόλει: i.e. unpatriotic. Cf. τῇ πόλει οὐκ εἶνους 36. 3; τῇ πόλει δύνους 2. 60. 21.

25. Nicias, in response to a demand for it, states more specifically the land and naval armaments which he deems necessary. — 1. παρελθὼν τις: Demosttratus by name, acc. to Plut. Nic. 12. — 2. παρακαλέσας: calling on, appealing to. Cf. Lys. 22. 8 παρακαλέσαντες τοὺς ἀρχοντας ἡρωτῶμεν. — 3. διαμέλλειν: freq. in Thuc., but elsewhere only in late writers. — ἤδη: right now, as 29. 6, 9. — 4. ψηφίσωνται: delib. subjv., as 1. 107. 25. Kr. Spr. 54, 7, 1.

ἄκων μὲν εἶπεν: brachylogy for ἄκων μὲν εἶπεν, εἶπε δέ. — 6. ὅσα . . . δοκεῖν:

- οὐκ ἔλασσον ἢ ἑκατὸν πλευστέα εἶναι (αὐτῶν δ' Ἀθηναίων
 ἔσεσθαι † ὀπλιταγωγούς ὅσαι ἂν δοκῶσι, καὶ ἄλλας ἐκ τῶν
 10 ξυμμάχων μεταπεμπτέας εἶναι), ὀπλίταις δὲ τοῖς ξύμπασι
 σοσιν, ἣν δέ τι δύνωνται, καὶ πλείοσι· τὴν δὲ ἄλλην παρα-
 σκευὴν ὡς κατὰ λόγον καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ
 Κρήτης καὶ σφενδονητῶν καὶ ἣν τι ἄλλο πρέπον δοκῇ εἶναι
 26 ἐτοιμασάμενοι ἄξιν. ἀκούσαντες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο 1
 εὐθὺς αὐτοκράτορας εἶναι καὶ περὶ στρατιᾶς πλήθους καὶ
 περὶ τοῦ παντός πλοῦ τοὺς στρατηγούς πράσσειν ἥ ἂν αὐ-
 τοῖς δοκῇ ἄριστα εἶναι Ἀθηναίοις. καὶ μετὰ ταῦτα ἡ πα- 2
 5 ρασκευὴ ἐγίγνετο, καὶ ἔς τε τοὺς ξυμμάχους ἔπεμπον καὶ
 αὐτόθεν καταλόγους ἐποιοῦντο. ἄρτι δ' ἀνελήφει ἡ πόλις
 ἐαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου ἔς τε ἡλικίας

so far, however, as it now seemed to him. For inf., cf. 1. 2. 8; 3. 49. 16. GMT. 759; Kr. Spr. 55, 3, 5.—7. οὐκ ἔλασσον: see on 1. 8.—πλευστέα: for Thuc.'s use of neut. pl., see on 1. 7. 2, and C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 73f.—αὐτῶν δ' Ἀθηναίων κτέ.: the sense is clearly that of 100 Athenian triremes as many as may seem necessary shall be used for transports—40 acc. to 31. § 3; 43. § 1—and that other triremes besides the 100 shall be called for from the allies. Kr. suggests αὐτῶν [δ'] Ἀθηναίων, (ῶν) ἔσεσθαι κτέ., which Hude adopts. Steup thinks there is a lacuna after ἔσεσθαι to be filled in with ταχέας ἐξήκοντα καί.—αὐτῶν δ' Ἀθηναίων: for proper name without art. when joined with αὐτός, see on 1. 27. 15.—11. ἣν τι δύνωνται: if in any way they can, as 7. 29. 5.—12. ὡς κατὰ λόγον: in proportion (i.e. with the hoplites). ὡς as with καθ' ἑκα-

στα.—τῶν αὐτόθεν καὶ ἐκ Κρήτης: cf. c. 43, and see on 2. 13. 54.—13. σφενδονητῶν: 700 Rhodian slingers were taken, acc. to 43. 15.—πρέπον εἶναι: see App. on 14. 1. 5.—14. ἐτοιμασάμενοι ἄξιν: grammatically belonging to εἵπεν, but really with the three strategi in mind.

26. Nicias and his colleagues are voted full power to do as may seem best. The equipping of the expedition is pushed vigorously.—1. ἐψηφίσαντο: again on motion of Demosthratus, acc. to Plut. Nic. 12; Alcib. 18.—2. αὐτοκράτορας εἶναι: acc. to Plutarch, Alcib. 18, with the addition καὶ τῆς παρασκευῆς καὶ τοῦ πολέμου παντός.—4. ἄριστα: adj. with implied general subj., as in 8. 14.

6. καταλόγους ἐποιοῦντο: *made levies*. Cf. 31. 26.—7. τοῦ ξυνεχοῦς πολέμου: i.e. the ten years' war. See App. on 2. 1. 2.—ἔς . . . ἐπιγεγεννημένης: as to the youth that had grown up. For ἐς, cf.

πλήθος ἐπιγεγενημένης καὶ ἐς χρημάτων ἄθροισιν διὰ τὴν ἐκεχειρίαν, ὥστε ῥᾶον πάντα ἐπορίζετο.

- 27 Καὶ οἱ μὲν ἐν παρασκευῇ ἦσαν· ἐν δὲ τούτῳ, ὅσοι Ἑρμαῖ 1
ἦσαν λίθινοι ἐν τῇ πόλει τῇ Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ
ἐπιχώριον, ἡ τετράγωνος ἐργασία, πολλοὶ καὶ ἐν ἰδίῳ προ-
θύροις καὶ ἐν ἱεροῖς) μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν τὰ
5 πρόσωπα. καὶ τοὺς δρᾶσαντας ἦδει οὐδεὶς, ἀλλὰ μεγάλους 2
μηνύτροις δημοσίᾳ οὗτοί τε ἐζητοῦντο καὶ προσέτι ἐψηφί-
σαντο, καὶ εἴ τις ἄλλο τι οἶδεν ἀσέβημα γεγενημένον, μηνύειν
ἀδεῶς τὸν βουλόμενον καὶ ἀστῶν καὶ ξένων καὶ δούλων. καὶ 3
τὸ πρᾶγμα μειζόνως ἐλάμβανον· τοῦ τε γὰρ ἔκπλου οἰωνὸς
10 ἐδόκει εἶναι, καὶ ἐπὶ ξυνωμοσίᾳ ἅμα νεωτέρων πραγμάτων

1. 41. 8; 3. 14. 1.—8. ἄθροισιν: only here in Attic prose.—διὰ τὴν ἐκεχειρίαν: gives reason for ἀνεilhéei éautήn.

27. Suddenly there was great commotion in the city over the mutilation of the Hermae, done in one night, and fear arose of secret designs for the overthrow of the democracy.—1. ἐν παρασκευῇ ἦσαν: periphrasis as in 2. 80. 17, 101. 10.—ἐν τούτῳ: it is clear from 29. 3 ἥδη τὰ τῆς παρασκευῆς ἐπεπόριστο that preparations were far advanced. For the abundant literature on the mutilation of the Hermae and the consequent legal processes, see K. F. Hermann, Gr. Antiq.⁶ I, 716 f.—ὅσοι Ἑρμαῖ ἦσαν λίθινοι: "the marble Hermae which enclosed a part of the agora and were placed before residences and sanctuaries." Curtius, Gr. Gesch.⁶ II, 633. On the shape, see O. Mueller, Arch. §67, and Chr. Scherer in Roscher's Lex. d. Mythologie I, 2392 ff.—2. κατὰ τὸ ἐπιχώριον: δηλονότι ἔθος, Schol.—3. ἡ τετράγωνος ἐργασία: ar- positive, the art. indicating the figure

familiar to the Athenians. Note the unusual abstract for concrete.—4. οἱ πλείστοι: cf. πάντων ἀκρωτηριασθέντων πλὴν ενός Plut. Nic. 13; τῶν πλείστων ἀκρωτηριασθέντων τὰ πρόσωπα Plut. Alcib. 3; accidit ut una nocte omnes Hermae deicerentur prae- ter unum Nep. Alcib. 3.

5. μεγάλους μηνύτροις: cf. Andoc. 1. 27 ἦσαν κατὰ τὸ Κλεωνόμου ψήμισμα χίλια δραχμαί, κατὰ δὲ τὸ Πεισάνδρου μύρια. Cf. also Andoc. 1. 40.—7. εἴ τις . . . οἶδεν: in the words of the ψήφισμα.

9. μειζόνως ἐλάμβανον: took very seriously. μειζόνως as 1. 130. 10; 4. 19. 16. Cf. ὑπόπτως λαμβάνειν 53. 18; χαλεπῶς λαμβάνειν 61. 2; λαμβάνειν μὴ πολεμίας 4. 17. 9. See on 3. 59. 6. Cf. Tac. Hist. 2. 7 res . . . in maius accipitur.—οἰωνός: a bad sign (ominous).—10. ἐπὶ ξυνωμοσίᾳ: based on, in consequence of, a conspiracy, the prep. as in 60. 4. The foll. gens. depend on ξυνωμοσίᾳ, just as in 3. 82. 45 ξυνωμοσίᾳ on ὄρκοι (conspiracy for).

- 28 καὶ δῆμον καταλύσεως γεγενῆσθαι. μηνύεται οὖν ἀπὸ μετοί- 1
 κων τέ τινων καὶ ἀκολουθῶν περὶ μὲν τῶν Ἑρμῶν οὐδέν,
 ἄλλων δὲ ἀγαλμάτων περικοπαί τινες πρότερον ὑπὸ νεωτέρων
 μετὰ παιδιᾶς καὶ οἴνου γεγενημένοι, καὶ τὰ μυστήρια ἅμα
 5 ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει· ὦν καὶ τὸν Ἀλκιβιάδην
 ἐπηγιῶντο. καὶ αὐτὰ ὑπολαμβάνοντες οἱ μάλιστα τῷ Ἀλκι- 2
 βιάδῃ ἀχθόμενοι ἐμποδῶν ὄντι σφίσι μὴ αὐτοῖς τοῦ δῆμου
 βεβαίως προεστάναι, καὶ νομίσαντες, εἰ αὐτὸν ἐξελάσειαν,
 πρῶτοι αὖν εἶναι, ἐμεγάλυνον καὶ ἐβόων ὡς ἐπὶ δῆμου κατα-
 10 λύσει τά τε μυστικά καὶ ἡ τῶν Ἑρμῶν περικοπὴ γένοιτο
 καὶ οὐδὲν εἶη αὐτῶν ὃ τι οὐ μετ' ἐκείνου ἐπράχθη. ἐπιλέγοντες
 τεκμήρια τὴν ἄλλην αὐτοῦ ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν
 29 παρανομίαν. ὁ δ' ἔν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπε- 1
 λογεῖτο καὶ ἐτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι, εἴ τι τούτων

28. On receipt of further denuncia-
 tions of profanation of the mysteries
 in private houses, in which Alcibiades
 is named as participator, his adver-
 saries proceed against him, and, accus-
 ing him likewise of the mutilation of
 the Hermae, charge that the object of
 both crimes is the overthrow of the
 democracy.—1. ἀπό: *on the part of*.
 See on 3. 36. 24.—2. ἀκολουθῶν: prob.
 servants enjoying closer relations to
 their masters and cognizant of their
 secret doings.—4. μετὰ παιδιᾶς καὶ
 οἴνου: *in drunken sport*, the effect stated
 first in Greek.—τὰ μυστήρια ὡς: so
 placed for emphasis, as 29. 9 and freq.
 —5. ἐφ' ὕβρει: *in mockery*. Cf. Eur.
 Or. 1581.

6. αὐτά: i.e. the charges against
 Alcibiades of profanation of the mys-
 teries. It is obj. both of ὑπολαμβάνοντες
 (Schol. προσδεχόμενοι ὥστε πιστεῦν) and
 ἐμεγάλυνον.—7. ἐμποδῶν ὄντι σφίσι μὴ

. . . προεστάναι: for const. with verb
 of hindrance, see GMT. 807 c; 815, 1.
 —11. μετ' ἐκείνου: *in collusion with
 him*. See on 3. 30. 10.—ἐπιλέγοντες
 τεκμήρια: *citing as further proofs* (i.e.
 besides the testimony of the μέτοικοι τέ
 τινες καὶ ἀκόλουθοι (1)). Cf. ἐπέειπον 1. 67.
 18.—12. τὴν ἄλλην αὐτοῦ . . . παρα-
 νομίαν: cf. 15. 13. The pl. τεκμήρια
 prob. points to various manifestations
 of παρανομία.—οὐ δημοτικὴν: Schol.
 τὴν ἐξω τοῦ ἔθνους τῆς δημοκρατίας.

29. Alcibiades' urgent demand for
 an immediate investigation is rejected
 and his speedy departure voted.

2. κρίνεσθαι: *to be tried*.—εἴ τι . . . ἦν:
*as to whether he had done any of these
 things*. This, as well as εἰ μὲν . . .
 ἐργαστο (4), said from standpoint of
 the historian, as the plpf. shows, i.e.
 not in indir. disc., but εἰ δ' ἀπολυθεῖν
 (4) from that of Alcibiades. There is
 no good reason for changing to opt.,

εἰργασμένος ἦν (ἤδη γὰρ καὶ τὰ τῆς παρασκευῆς ἐπεπό-
 ριστο), καὶ εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ' ἀπο-
 5 λυθείη, ἄρχειν. καὶ ἐπεμαρτύρετο μὴ ἀπόντος περὶ αὐτοῦ 2
 διαβολὰς ἀποδέχεσθαι, ἀλλ' ἤδη ἀποκτείνειν, εἰ ἀδικεῖ, καὶ
 ὅτι σωφρονέστερον εἴη μὴ μετὰ τοιαύτης αἰτίας, πρὶν δια-
 γνῶσι, πέμπειν αὐτὸν ἐπὶ τοσοῦτῳ στρατεύματι. οἱ δ' ἐχθροὶ 3
 δεδιότες, τό τε στράτευμα μὴ εὖνον ἐχρη, ἣν ἤδη ἀγωνίζηται,
 10 ὃ τε δῆμος μὴ μαλακίζηται, θεραπεύων ὅτι δι' ἐκείνον οἱ
 τ' Ἀργεῖοι ξυνεστράτεον καὶ τῶν Μαντινέων τινές, ἀπέτρε-
 πον καὶ ἀπέσπενδον, ἄλλους ῥήτορας ἐνιέντες οἱ ἔλεγον νῦν
 μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀναγωγὴν, ἐλθόντα

with Cobet, or bracketing the clause, with v. H., St., and others.—3. ἤδη γὰρ . . . ἐπεπόριστο: explanation referring to πρὶν ἐκπλεῖν.—τὰ τῆς παρασκευῆς: as 65. 8.—5. ἄρχειν: as 12. 9; 8. 64. 8. Sc. ἤξιον from ἐτοῖμος ἦν.

ἐπεμαρτύρετο: with the infs. in the sense *appealed to*, with the ὅτι clause (cf. 80. 17) *admonished*.—ἀπόντος περὶ αὐτοῦ: the prep. belongs to αὐτοῦ and hence does not suffer anastrophe. Cf. Schol. A on Hom. B 839 Ἀρίσταρχος τοῖς κυριωτέροις συνέταττε τὰς προθέσεις. For position of ἀπόντος, cf. 1. 3. 18 ἀντίπαλον ἐν ὄνομα.—6. ἤδη: as 25. 3.—7. πρὶν διαγνῶσι: Cobet would bracket because implied in μετὰ τοιαύτης αἰτίας. But *αἰτία* is perhaps not so much the legal charge, as *blame* which might not cease with legal acquittal. The const. too, unusual in prose, is against the assumption of an interpolation.—8. ἐπὶ τοσοῦτῳ στρατεύματι: *at the head of so great an army*. Cf. Dinarch. 1. 74 ἐπὶ τοῖς ξένοις ἐγένετο. See Kühner-Gerth II, 1, 500 f.

9. τό τε στράτευμα . . . ὃ τε δῆμος: the two nouns brought by emphatic

position (cf. 28. 4) and by τε . . . τε (see on 1. 8. 14) into closest relation.—10. μαλακίζηται: cf. 3. 37. 8, 40. 34.—θεραπεύων ὅτι: *favoring him because*. Severity toward him might result in the Argives and Mantineans abandoning the campaign. Cf. 61. § 5, where fear is expressed of the effect of his arrest upon these allies.—δι' ἐκείνον: *because of him*. Cf. 61. 24 δι' ἐκείνου πεισθῆναι.—οἱ Ἀργεῖοι: cf. 43. 11, 61. 24; for the relations of Alcibiades with the Argives, 61. § 3.—11. τῶν Μαντινέων τινές: these were mercenaries; cf. 7. 57. 48, and see on 43. 12. Mantinea belonged from the winter of 418–417 (5. 81. § 1) again to the Spartan symmarchy, but Alcibiades must from an earlier time (cf. 16. § 6) have had great influence there.—ἀπέτρεπον καὶ ἀπέσπενδον: Schol. ἀπερρίπτουν μετὰ σπουδῆς. For the conative impf., see GMT. 36.—12. ἐνιέντες: subornantes, not elsewhere in Attic in this sense.—ἔλεγον: = ἐκέλευον, as 1. 78. 10; 2. 5. 21.—13. τὴν ἀναγωγὴν: for ἀγωγὴν of most of the better Mss. Cf. 30. 1, and see App. on 4. 29. 3.—ἐλθόντα: = ἐπαγελθόντα.

δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς. βουλόμενοι ἐκ μείζονος δια-
 15 βολῆς, ἣν ἔμελλον ῥᾶον αὐτοῦ ἀπόντος ποριεῖν, μετάπεμ-
 πτον κομισθέντα αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν τὸν
 Ἀλκιβιάδην.

30 Μετὰ δὲ ταῦτα θέρους μεσοῦντος ἤδη ἡ ἀναγωγὴ ἐγίγνετο 1
 ἐς τὴν Σικελίαν. τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις καὶ
 ταῖς σιταγωγαῖς ὀλκάσι καὶ τοῖς πλοίοις καὶ ὅσῃ ἄλλῃ
 παρασκευῇ ξυνείπετο πρότερον εἴρητο ἐς Κέρκυραν ξυλλέ-
 5 γεσθαι, ὡς ἐκείθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἴόνιον
 διαβαλοῦσιν· αὐτοὶ δ' Ἀθηναῖοι καὶ εἴ τινας τῶν ξυμμάχων
 παρήσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρᾳ ῥητῇ ἅμα
 ἔω ἐπλήρουν τὰς ναῦς ὡς ἀναξόμενοι. ξυγκατέβη δὲ καὶ ὁ 2
 ἄλλος ὄμιλος ἅπας ὡς εἶπεῖν ὁ ἐν τῇ πόλει καὶ ἀστῶν καὶ

See on 1. 117. 6. — 14. ἐν ἡμέραις ῥη-
 ταῖς: cf. 30. 7, 64. 20; 4. 76. 19. — ἐκ
 μείζονος διαβολῆς: with μετάπεμπτον,
summoned as the result of more seri-
ous defamation. Schol. ἔμελλον αὐξή-
 σειν τὴν διαβολὴν ἀπόντος αὐτοῦ. The
 relation of μετάπεμπτον to κομισθέντα
 as to ἀπῆει in 74. 3. Van H. and St.
 bracket κομισθέντα unnecessarily. The
 narrative here interrupted is resumed
 in 53 ff.

30-32, § 2. Departure for the cam-
 paign in Sicily. The whole population
 of Athens goes down to the Peiræus,
 partly to take leave of friends, partly
 to view the magnificent spectacle; for
 never had a military expedition been
 sent off in such splendor from a single
 state. Fleet and land force were alike
 well equipped. The length of the jour-
 ney, too, and the greatness of the ob-
 ject aimed at excited wonder. Before
 sailing the usual prayers and sacrifices
 were offered.—1. θέρους μεσοῦντος ἤδη:
when it was already midsummer. The

art. omitted as with ἅμα ἦρι and πρὸς
 ἔαρ ἤδη. Steup prefers to take ἤδη with
 ἐγίγνετο, comparing 7. 75. 1 μετὰ δὲ
 τοῦτο . . . καὶ ἡ ἀνάστασις ἤδη τοῦ στρα-
 τεύματος . . . ἐγίγνετο.—ἡ ἀναγωγὴ ἐγί-
 γνετο: introductory impf. of the whole,
 the details following; so 3. 92. 2 καθί-
 σταντο.—3. τοῖς πλοίοις: Schol. τοῖς
 μικροῖς, ἃ δὴ καὶ λεπτὰ ἄλλοι εἶπεν.—
 ὅσῃ . . . ξυνείπετο: i.e. ἀπάσῃ τῇ ἄλλῃ
 παρασκευῇ ἣ ξυνείπετο.—4. πρότερον εἴ-
 ρητο: the ὀλκάδες and πλοῖα needed
 more time to get to Coreyra, and for
 most of the allies it was easier to sail
 directly thither. Cf. also 32. 13.—εἴ-
 ρητο: = ἐνετέταλτο, as in 42. 10, 61.
 20, 67. 7, 102. 16, and freq.—5. ἐπὶ
 ἄκραν Ἰαπυγίαν: promontory in Cala-
 bria.—τὸν Ἴόνιον: sc. κόλπον. See on
 3. 107. 4.—6. τῶν ξυμμάχων: for not
 all of the allies were ordered to Cor-
 cyra; cf. τῶν ξυμμάχων τοῖς πλείστοις
 above (2).

8. ξυγκατέβη: anaphora, emphati-
 cally put first.—9. ὡς εἶπεῖν: with

- 10 ξένων, οἱ μὲν ἐπιχώριοι τοὺς σφετέρους αὐτῶν ἕκαστοι προ-
πέμποντες οἱ μὲν ἑταίρους, οἱ δὲ ξυγγενεῖς, οἱ δὲ υἱεῖς, καὶ
μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτή-
31 τῆς σφετέρας ἀπεστέλλοντο. καὶ ἐν τῷ παρόντι καιρῷ, ὡς 1
ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον
αὐτοὺς ἐσῆει τὰ δεινὰ ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως δὲ τῇ
παρούσῃ ῥώμῃ διὰ τὸ πλῆθος ἐκάστων ὧν ἐώρων τῇ ὄψει ἀνε-
5 θάρσουν. οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν ὡς
ἐπὶ ἀξιόχρεων καὶ ἄπιστον διάνοιαν. παρασκευὴ γὰρ αὕτη

ἄπας, to modify a seemingly extravagant statement, as often. See on 1. 1. 9.—10. οἱ μὲν ἐπιχώριοι: the antithesis is οἱ δὲ ξένοι in 31. 5. The subj. here still has reference to *συγκατέβη* with the explanatory ptes. *προπέμποντες*, *ἰόντες*, *ἐνθυμούμενοι*, but in the further description of dominant feelings (*ἐσῆει τὰ δεινὰ*, ὅμως δὲ ἀνεθάρσουν) not only the attendant ἐπιχώριοι but the whole body of the Athenians are in mind, and so οἱ δὲ ξένοι takes independently a new finite verb.—*προπέμποντες*: deductives, *prosequentes*.—11. υἱεῖς: on this form offered here in all Mss., see Kühner-Blass I, 1, 507 f.; Meisterhans³ 144; and on 1. 13. 26.—*καί*: correlating *ἰόντες* with *προπέμποντες*, the two nouns being united closely by *τε ἅμα* and the following *καί*.—12. τὰ μὲν ὡς κτή-
σονται: explanatory of *ἐλπίδος* (cf. 3. 40. 1; 8. 94. 11). τὰ μὲν = τὰ ἐν Σικελίᾳ.—13. τοὺς δ' εἴ ποτε ὄψοντο: explanatory of *ὀλοφυρμῶν*, and τοὺς δέ refers to their friends. Cf. 23. 3 μόλις οὕτως οἶοι τε ἐσόμεθα τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασῶσαι. For position of the conjunctions (*ὡς*, *εἰ*), see on 28. 4. For ὁρᾶν, see again, cf. Soph. O.R. 824; Phil. 1392; Xen.

Anab. 3. 2. 39. Cf. ἐφορᾶν 7. 61. 5, 77. 37.—ὅσον πλοῦν: acc. of measure.

31 1. καὶ ἐν τῷ παρόντι καιρῷ . . . (4) τῇ ὄψει ἀνεθάρσουν: conclusion of the statement beginning with (30. 10) οἱ μὲν ἐπιχώριοι. From this point the subject is not οἱ προπέμποντες, but the whole body of Athenians.—2. μετὰ κινδύνων: under (impending) dangers.—μᾶλλον αὐτοὺς ἐσῆει τὰ δεινὰ: the dangers came closer home to them, i.e. made them more anxious. Cf. 4. 30. 2 οὐχ ἥκιστα αὐτὸν ταῦτα ἐσῆει.—3. ὅμως δὲ . . . ἀνεθάρσουν: but still by reason of their present strength on account of the multitude of all whom they saw before them they were encouraged by the sight. The words διὰ τὸ πλῆθος ἐκάστων ὧν ἐώρων, explanatory of τῇ παρούσῃ ῥώμῃ, are omitted by St. as unnecessary. For τῇ ὄψει ἀνεθάρσουν, cf. 4. 34. 5 τῇ ὄψει τοῦ θαρσεῖν τὸ πλείστον εὐληφότες. For the views of Cl. and Steup, see App.—5. κατὰ θέαν: to look on. See on 5. 7. 11.—ὡς ἐπὶ . . . διάνοιαν: in the feeling that the undertaking was stupendous and scarcely credible.—6. παρασκευὴ γὰρ αὕτη . . . ἐγένετο: for this armament sailing out as the first from a single

- πρώτη ἐκπλεύσασα μιᾷς πόλεως δυνάμει Ἑλληνικῇ πολυτε-
 λεστάτῃ δὴ καὶ εὐπρεπεστάτῃ τῶν ἐς ἐκεῖνον τὸν χρόνον
 ἐγένετο. ἀριθμῶ δὲ νεῶν καὶ ὀπλιτῶν καὶ ἡ ἐς Ἐπίδauρον ²
¹⁰ μετὰ Περικλέους καὶ ἡ αὐτὴ ἐς Ποτείδαιαν μετὰ Ἀγνωνος
 οὐκ ἐλάσσων ἦν· τετράκις γὰρ χίλιοι ὀπλῖται αὐτῶν Ἀθη-
 ναίων καὶ τριακόσιοι ἱππῆς καὶ τριῆρεις ἑκατὸν καὶ Λεσβίων
 καὶ Χίων πεντήκοντα καὶ ξύμμαχοι ἔτι πολλοὶ ξυνέπλευσαν.
 ἀλλὰ ἐπὶ τε βραχεὶ πλῶ ὥρμήθησαν καὶ παρασκευῇ φαύλῃ, ³
¹⁵ οὗτος δὲ ὁ στόλος ὡς χρόνιός τε ἐσόμενος καὶ κατ' ἀμφότερα,
 οὐδ' ἂν δέῃ, καὶ ναυσὶ καὶ πεζῶ ἅμα ἐξαρτυθεῖς, τὸ μὲν ναυτικὸν
 μεγάλας δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκ-
 πονηθέν, τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ
 ἐκάστω διδόντος καὶ ναῦς παρασχόντος κενὰς ἐξήκοντα

city with a Hellenic force was the costliest and finest of those up to that time. For the const., see on 1. 1. 8. Here the pred. noun placed first has besides the sup. a further modifier (ἐκπλεύσασα . . . Ἑλληνικῇ) with the effect of a gen. pl. *πρώτη ἐκπλεύσασα κτέ.* means "such as had sailed out from no single city before." ἡ πρώτη was to be expected, as Dobree says. See App.

9. ἡ ἐς Ἐπίδauρον . . . μετὰ Ἀγνωνος: cf. 2. 56. § 1 ff., 58.—13. καὶ ξύμμαχοι ἔτι πολλοί: these additional allies, which seem to have been with the Attic forces on the 100 Athenian triremes, are not mentioned in 2. 56. § 2.

14. ἐπὶ: for, with dat. of object. See on 4. 86. 2.—φαύλῃ: see on 21. 1.—15. οὗτος δὲ ὁ στόλος: sc. ὥρμήθη. Cl. unnecessarily follows Kr. in thinking the sent. anacoluthic. He objects to supplying ὥρμήθη as "not answering to the moment of the narrative." But between ἐγένετο in 9 and 42 the aor. ὥρμήθη is quite in place.—16. οὐ

δ' ἂν δέῃ: of whichever there might be need, i.e. whether they had to proceed by water or by land.—τὸ μὲν ναυτικὸν . . . ἐκπονηθέν . . . τὸ δὲ πεζὸν . . . ἐκκριθέν: part. appos. as freq. in Thuc.—17. ἐκπονηθέν: built up with effort. Cf. 3. 38. 13.—18. τοῦ μὲν δημοσίου κτέ.: on the contributions of the state on the one side and of the trierarchs on the other, see Boeckh, Staatshaushaltung³ I, 639 ff. The pay of the sailors, usually three obols per day, was this time doubled. See on 8. 3.—19. κενάς: acc. to Ar. Eq. 912 ff., the state furnished at other times in the Peloponnesian War besides the body or hull of the ship also at least a part of the equipment. See Boeckh, *ibid.*, with note 858 of M. Fränkel. That ἀνδρῶν is not to be supplied here with νῆες κεναί, as in 1. 27. 15 and freq. (cf. 7. 77. 40), is clear from the context, and esp. from καὶ ὑπηρεσίας ταύταις τὰς κρατίστας. Naber (Mnem. N.S. XIV, 326 f.) would write καινάς. But if the Athenians had built at that

20 μὲν ταχείας, τεσσαράκοντα δὲ ὀπιταγωγούς καὶ ὑπηρεσίας
 ταύταις τὰς κρατίστας, τῶν <δὲ> τριηράρχων ἐπιφοράς τε
 πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίοις τῶν
 ναυτῶν καὶ ταῖς ὑπηρεσίαις καὶ τὰλλα σημεῖοις καὶ κατα-
 25 θυμηθέντος ἑνὸς ἐκάστου ὅπως αὐτῷ τι εὐπρεπεία τε ἢ
 ναῦς μάλιστα προέξει καὶ τῷ ταχυναυτεῖν, τὸ δὲ πεζὸν κατα-
 λόγοις τε χρηστοῖς ἐκκριθὲν καὶ ὀπλων καὶ τῶν περὶ τὸ
 σῶμα σκευῶν μεγάλη σπουδῇ πρὸς ἀλλήλους ἀμιλληθέν.

time such an unusual number of new triremes (cf. Diod. 11. 43), Thuc. must surely have mentioned the fact in his reference to the Athenian preparations 26. § 2.—20. ὑπηρεσίας: here, 1. 23, and 8. 1. 15, and the sing. ὑπηρεσία 1. 143. 7, the technically trained seamen, who were on the triremes along with the marines (ἐπιβάται) and oarsmen (ναῦται in a narrower sense), and were regarded as assistants of the trierarchs. Acc. to 1. 143. 6, the κυβερνήτης belonged to the ὑπηρεσία, and in (Xen.) De Rep. Athen. 1. 2 οἱ κυβερνήται καὶ οἱ κελευσταὶ καὶ οἱ πεντηκόνταρχοι καὶ οἱ πρῶταί καὶ οἱ ναυπηγοὶ the whole or nearly the whole of the ὑπηρεσία seem to be included. See A. Kirchhoff, Abhdl. d. Berl. Akad. 1865, 81 f.; U. Köhler, Mitt. d. dtsh. arch. Instituts in Athen VIII, 177 f.; G. Gilbert, Handb. d. gr. Staatsalt.² I, 365 f.—21. τῶν <δὲ> τριηράρχων: the δέ, due to the Schol. of Patmos, was first adopted by Heilmann.—ἐπιφοράς: bounties in addition to the pay of the state.—23. καὶ ταῖς ὑπηρεσίαις: these words, bracketed by Bl., Cl., St., and most other recent editors, offer no difficulty if the ὑπηρεσίαι (see on 20) are not included in

the ναῦται, as 1. 143. § 1 requires they should not be. The correct understanding of the term ὑπηρεσίαι makes unnecessary the assumption that the Schol. (οἱ θρανῖται . . . πλείονα κόπον ἔχουσι τῶν ἄλλων· διὰ τοῦτο τοῦτοις μόνοις ἐπιδόσεις ἐποιοῦντο οἱ τριηράρχοι, οὐχὶ δὲ πᾶσι τοῖς ἐρέταις) did not have before him the words καὶ ταῖς ὑπηρεσίαις.—τὰλλα: adv. as 3. 3. 26; 4. 55. 6; 8. 86. 32.—σημεῖοις: figures or other outer ornaments by which the ships were distinguished and named. Schol. σημεῖα λέγει τὰς ἔξωθεν καταγραφὰς τῶν τριήρων. Cf. Ar. Ranae 933 (of the ἰππολέκτωρ) σημεῖον ἐν ταῖς ναυσὶν ἐνεγέγραπτο.—κατασκευαῖς: inner equipments of the ships, as elsewhere of houses (2. 14. 3, 38. 3, 65. 9).—24. ἐς τὰ μακρότατα: Schol. ἐπὶ τὸ πλεῖστον. Unusual for ἐς τὰ μέγιστα, which also occurs only once in Thuc. (4. 86. 24), but freq. in Hdt.—25. ἑνὸς ἐκάστου: sc. τῶν τριηράρχων.—αὐτῷ τι: for each one himself. Cf. 77. 17; 1. 37. 12, 40. 21, 43. 2.—26. καταλόγοις χρηστοῖς: i.e. καταλόγοις τῶν χρηστῶν, levies of the best.—27. τῶν . . . σκευῶν: accoutrements for the body. σκεύη of equipment outside of the regular arms, as in 7.

ξυνέβη δὲ πρὸς τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις 4
 30 ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἑλλήνας ἐπίδειξιν
 μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας ἢ ἐπὶ πολεμί-
 οὺς παρασκευήν. εἰ γάρ τις ἐλογίσατο τήν τε τῆς πόλεως
 ἀνάλωσιν δημοσίαν καὶ τῶν στρατευομένων τὴν ἰδίαν, τῆς 5
 μὲν πόλεως ὅσα τε ἤδη προετετελέκει καὶ ἃ ἔχοντας τοὺς
 35 στρατηγοὺς ἀπέστελλε, τῶν δὲ ἰδιωτῶν ἅ τε περὶ τὸ σῶμά τις
 καὶ τριήραρχος ἐς τὴν ναῦν ἀνηλώκει καὶ ὅσα ἔτι ἔμελλεν
 ἀναλώσειν, χωρὶς δ' ἃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ τοῦ δημο-
 σίου μισθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον ὡς ἐπὶ

84. 14.—28. ἀμίλληθέν: active in force as everywhere else in Attic, Plato, Legg. 968 B; Eur. Suppl. 195; Hel. 165, 387; Cycl. 628. Cf. ἐξαμιλλήσασθαι Eur. Hel. 1471. (Kr.)

29. ξυνέβη δέ: *and it came to pass*. See on 5. 10. 33.—πρὸς τε σφᾶς αὐτοὺς ἅμα . . . προσετάχθη: *that both among themselves there was rivalry in that whereto each was assigned*. Here ἔρις = ἀγαθὴ ἔρις. Stein rightly understands τούτου before ᾧ. Cf. Hom. σ 366 εἰ γὰρ νῶιν ἔρις ἔργοιο γένοιτο.—τις ἕκαστος: order as 7. 75. 29; but ἕκαστός τις 3. 45. 18; 4. 4. 7, 63. 4.—30. προσετάχθη: of military assignment; see on 2. 87. 32.—καὶ ἐς τοὺς ἄλλους Ἑλλήνας κτέ.: *and it seemed rather a display of power and wealth before the rest of the Greeks than an undertaking against enemies*. The subj. implied with εἰκασθῆναι is τοῦτο or the preparations just described. For the meaning of ἐξουσία, cf. 3. 45. 17 and Schol. περιουσίαν ἐξουσίαν φησί. Cl. understood δυνάμεως of Athens' strength at home, ἐξουσίας of her outward supremacy. But the distinction seems arbitrary, and acc. to 30. § 1 the allies were only slightly

represented in the παρασκευή in question here, most having sailed direct to Corcyra. On the other hand, in § 5 is without doubt described the enormous cost of that παρασκευή to the state of Athens and the individual Athenians.

33. δημοσίαν: Cl. and most recent editors follow Kr. in bracketing the word, because it is omitted by Valla, is unnecessary after τῆς πόλεως, and requires the art. But Steup, referring to 1. 51. 11 and 4. 43. 15 for like omissions of the art., argues that if δημοσίαν is superfluous, then in the second clause καὶ τὴν τῶν στρατευομένων, or merely καὶ τῶν στρατευομένων, would have sufficed without ἰδίαν.—34. προετετελέκει: correctly restored by Reiske for προσετετελέκει of the Mss. ὅσα ἤδη προσετετελέκει is opp. to ἃ ἔχοντας τοὺς στρατηγοὺς ἀπέστελλε.—35. τις: *every one*, collective opp. to τριήραρχος.—37. χωρὶς δέ: *and besides*, as 1. 61. 15; 2. 97. 16. See on 3. 17. 6.—38. πάντα τινά: *every one*. See on 2. 41. 21; 3. 13. 33.—παρασκευάσασθαι: aor. inf. after εἰκὸς ἦν referring to the past. For const. see on 3. 10. 20.—ἐφόδιον: *predl., as money for the journey*. Cf. 2. 70. 16.—

χρόνιον στρατείαν, καὶ ὅσα ἐπὶ μεταβολῇ τις ἢ στρατιώτης
 40 ἢ ἔμπορος ἔχων ἔπλει, πολλὰ ἂν τάλαντα ἡνρέθη ἐκ τῆς
 πόλεως τὰ πάντα ἐξαγόμενα. καὶ ὁ στόλος οὐχ ἦσσαν τόλμης 6
 τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο ἢ στρα-
 τιᾶς πρὸς οὓς ἐπῆσαν ὑπερβολῇ, καὶ ὅτι μέγιστος ἦδη διά-
 πλους ἀπὸ τῆς οἰκείας καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν μελλόντων
 45 32 πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη. ἐπειδὴ δὲ αἱ νῆες πλήρεις 1
 ἦσαν καὶ ἐσέκειτο πάντα ἦδη ὅσα ἔχοντες ἔμελλον ἀνά-
 ξεσθαι, τῇ μὲν σάλπιγγι σιωπῇ ὑπεσημάνθη, εὐχὰς δὲ τὰς
 νομιζόμενας πρὸ τῆς ἀναγωγῆς οὐ κατὰ ναῦν ἐκάστην, ξύμ-
 5 παντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαντες
 παρ' ἅπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυ-
 ροῖς οἳ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες. ξυνεπηύ- 2
 χοντο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν

39. ἐπὶ μεταβολῇ: *for barter and sale*.
 See on 14. — ἢ στρατιώτης ἢ ἔμπορος:
 cf. 7. 13. 16.

41. τόλμης θάμβει: *on account of
 astonishment at the daring*. θάμβος only
 here in Thuc., rare in Plato. Cf. Plut.
 Caes. 32 θάμβει τόλμης. — 43. πρὸς οὓς
 . . . ὑπερβολῇ: sc. *τούτων* dependent on
ἐπερβολῇ, *by superiority of force over
 those whom they went against*. Cf. Lys.
 14. 38 ὑπερβολὴν ποιησάμενος τῆς προτέρας
 πονηρίας. In agreement with what is
 here said is 86. 6 δυνάμει μείζονι πρὸς τὴν
 τῶνδε ἰσχὺν πάρεσμεν, and 2. 65. 11 ff.
 — μέγιστος ἦδη . . . οἰκείας: *a very
 long journey then from home*. On ἦδη
 Bk. remarks "usitatus δῆ," but the
 particle does not belong to the superla-
 tive. The relatively unimportant first
 Sicilian expedition (see Steup, Rh. Mus.
 LVI, 453 ff.) is disregarded here; the
 Egyptian expeditions of 1. 104. § 2, 110.
 § 4, 112. § 3, were undertakings of the

Delian Alliance, not of the Athenians
 alone. — 44. ἐπὶ μεγίστῃ ἐλπίδι . . . ἐπε-
 χειρήθη: *and was undertaken in (i.e. on
 the basis of) very great hope for the future
 as compared with the present, i.e. what
 they now possessed*. On the expecta-
 tions entertained at the time, cf. 90. § 2f.

32 1. πλήρεις ἦσαν: *were manned*.
 Cf. ἐπλήρουν 30. 8. — 2. ἐσέκειτο: plpf.
 pass. of ἐστῆμι. Cobet (Mnem. N.S.
 XIV, 14) would restore ἐνέκειτο. —
 3. ὑπεσημάνθη: *by a conventional signal
 easy to be understood*. Cf. 1. 82. 15. —
 τὰς νομιζόμενας πρὸ τῆς ἀναγωγῆς: *those
 customary before departure*. — 5. ὑπὸ
 κήρυκος: i.e. following the loud tones
 of the herald. Cf. Hdt. 9. 98. — κερά-
 σαντες: goes with the general subj.,
 whereas with σπένδοντες we have οἱ ἐπι-
 βάται καὶ οἱ ἄρχοντες as limiting apposi-
 tives; the ἐρέται were already in place.

7. ξυνεπηύχοντο: after εὐχὰς ἐποιο-
 οῦντο, as ἐνυκατέβη 30. 8 after καταβάντες.

καὶ εἴ τις ἄλλος εἴνους παρήν σφίσι. παιανίσαντες δὲ καὶ
10 τελεώσαντες τὰς σπονδὰς ἀνήγοντο, καὶ ἐπὶ κέρως τὸ πρῶτον
ἐκπλεύσαντες ἄμιλλαν ἤδη μέχρι Λιγίνης ἐποιοῦντο.

Καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθαπερ καὶ τὸ ἄλλο στρα-
τευμα τῶν ξυμμάχων ξυνελέγετο. ἡπείγοντο ἀφικέσθαι. ἐς 3
δὲ τὰς Συρακούσας ἡγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ
15 ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν. ἀλλὰ
καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοῖδε λόγοι ἀπὸ τε
ἄλλων τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν
Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων καὶ Ἑρμοκράτης ὁ
Ἑρμῶνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἰόμενος εἰδέναι τὰ
20 περὶ αὐτῶν, ἔλεγε καὶ παρήνει τοιάδε·

33 “Ἀπιστα μὲν ἴσως, ὥσπερ καὶ ἄλλοι τινές, δόξω ὑμῖν 1

For pl. verb with collective noun, cf. 1. 89. 15; 3. 80. 2, 110. 6.—9. εἴ τις ἄλλος: = ὅσοι τῶν ἄλλων.—σφίσι: i.e. τοῖς Ἀθηναίοις, referring to the subj. of the preceding sent. See on 11. 12.—παιανίσαντες: for παιωνίσαντες of the Mss., see on 1. 50. 20.—10. ἐπὶ κέρως: in column. Cf. 2. 90. 16 κατὰ μίαν ἐπὶ κέρως.—11. ἄμιλλαν ἐποιοῦντο: periphrasis for ἡμιλλῶντο, sc. ἐρέσσοντες.

12. ἐς τὴν Κέρκυραν: cf. 30. 4.—τὸ ἄλλο στρατεύμα τῶν ξυμμάχων: as opp. to the few allies who acc. to 30. 6 sailed from Peiræus.—13. ἡπείγοντο ἀφικέσθαι: impf. in view of the goal to be reached 42. § 1.

§ 3. In Syracuse the reports that came in of the approach of the Athenians are for a long time discredited. Hermocrates seeks in an assembly to win over the people to his contrary views.—16. τοιοῖδε λόγοι: i.e. as those of Hermocrates and Anaxagoras. St. brackets τοιοῖδε as an interpolation.—ἀπὸ ἄλλων: for the prep., cf. 28. 1.—

17. τῶν μὲν . . . λεγόντων: bracketed by Steup; see App.—18. Ἑρμοκράτης: cf. 4. 58 ff.—19. παρελθὼν αὐτοῖς: see on 15. 19.—ὡς οἰόμενος: in the belief, as 4. 114. 19; 7. 40. 7. Cf. 33. 6.—σαφῶς: belongs to εἰδέναι. Cf. 3. 12. 11; 7. 14. 17.—τὰ περὶ αὐτῶν: i.e. τὰ περὶ τοῦ ἐπίπλου (14). See on 1. 1. 10.

Speech of Hermocrates (33, 34)

33. Incredible as it sounds, I know from a sure source that the Athenians are advancing against us with a large fleet and land force. Prepare therefore to ward them off. Their audacity and power need not frighten you; rather have you every prospect of winning victory and fame.

As to the decision and energy displayed in the speeches of Hermocrates, see App. on 4. 58 ff.—1. ὥσπερ καὶ ἄλλοι τινές: as also some others, referring to those who besides Hermocrates believed the reports of the coming of the Athenians. Cf. 32. 17. Cf.

περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν, καὶ γινώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι· ὅμως
 5 δὲ οὐ καταφοβηθεὶς ἐπισχίσω κινδυνεύουσης τῆς πόλεως, πείθων γε ἑμαυτὸν σαφέστερόν τι ἑτέρου εἰδὼς λέγειν.

“Ἀθηναῖοι γὰρ ἐφ’ ἡμᾶς, ὃ πᾶν θαυμάζετε, πολλῇ στρα- 2
 τιά ὥρμηνται καὶ ναυτικῇ καὶ πεζῇ, πρόφασιν μὲν Ἐγεσταιῶν
 ξυμμαχία καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθὲς Σικελίας

rendered, *as much as any others*, citing 18. 35 and 1. 142. 24; but in that case the singular *ἄλλος τις* was to be expected. See R. Oehler, *Animadv. in Hermocr. Or.* (Homburg Progr., 1885, p. 5).—2. τοῦ ἐπίπλου τῆς ἀληθείας: obj. gen. placed first as often. See on 1. 32. 8; 7. 42. 30.—3. λέγοντες ἢ ἀπαγγέλλοντες: the first of statements made on their own judgment, the latter of reports based on what others say.—5. οὐ: negatives both ptc. and verb. Cf. 4. 126. 24.—ἐπισχίσω: abs., *hold back*, as 1. 90. 20, 131. 8; 4. 78. 29.—6. πείθων ἑμαυτὸν: = πεπεισμένος, in Thuc. only here, freq. in Plato and the orators.—σαφέστερόν τι ἑτέρου: ἑτέρων might have been used, as 9. 7, 16. 1. Hermocrates compares himself with all who thought they knew something of the expedition of the Athenians, whether accepting it as actual or not.

7. γάρ: introducing the promised exposition. Cf. 10. 1, 20. 3, 34. 18, 54. 5, 76. 4, 87. 4.—ἐφ’ ἡμᾶς: so with almost all recent editors for ἐφ’ ὑμᾶς of the better Mss. It would be strange if Hermocrates did not include himself among those threatened by the danger; besides, the Mss. all read *ἡμετέρας* in 10 and *ἡμᾶς* in 16.—8. ὥρμηνται: have

set out. Cf. 1. 32. 20 and see on 2. 9.

1.—πεζῇ: all good Mss. have here πεζικῇ, and all except Vat. πεζικὴν in 7. 7. 7, 16. 7. But as in Thuc. only πεζός, πεζόν, πεζοί, πεζά, occur as substantives, and even πεζός as adj. is the reading of all or nearly all Mss. in a larger number of passages (1. 141. 14; 2. 84. 6; 4. 8. 10; 5. 2. 10; 6. 103. 5; 7. 12. 4, 15. 8, 22. 2, 43. 3, 79. 3), it seems certain that Bk. and others correctly restore everywhere the shorter form. Cl. accepted πεζικῇ here because it is so cited for this passage by Thomas Mag. p. 309 R., but this testimony of the late grammarian is not conclusive.—πρόφασιν: on the pretext, as 3. 111. 2; 5. 80. 17. Cf. dat. 76. 5; 5. 53. 2. On the matter, cf. 8. § 2.—9. ξυμμαχία, κατοικίσει: dats. of purpose. See on κακώσει 3. 82. 8. For ξυμμαχία meaning “help of allies,” cf. 73. 5; 1. 32. 2, 42. 12; 3. 82. 7. If we took ξυμμαχία as dat. of cause, as many do, we should have next a transition to dat. of purpose in κατοικίσει, then back to dat. of cause in ἐπιθυμία. Van H. unnecessarily inserts ἐπὶ before Ἐγεσταιῶν. On the relations of the Athenians to Eggesta, see App. on 6. 11.—τὸ δὲ ἀληθές: but in truth, antithesis to πρόφασιν.

- 10 ἐπιθυμία. μάλιστα δὲ τῆς ἡμετέρας πόλεως, ἡγούμενοι, εἰ
ταύτην σχοίην, ῥαδίως καὶ τὰλλα ἔξω. ὥς οὖν ἐν τάχει παρε- 3
σομένων ὁράτε, ἀπὸ τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα
ἀμυνεῖσθε αὐτοὺς καὶ μήτε καταφρονήσαντες ἄφρακτοι λη-
φθήσεσθε μήτε ἀπιστήσαντες τοῦ ξύμπαντος ἀμελήσετε.
- 15 “Εἰ δέ τῳ καὶ πιστά, τὴν τόλμαν αὐτῶν καὶ δύναμιν μὴ 4
ἐκπλαγῇ. οὔτε γὰρ βλάπτειν ἡμᾶς πλείω οἰοί τε ἔσονται ἢ
πάσχειν. οὔθ’ ὅτι μεγάλῳ στόλῳ ἐπέρχονται. ἀνωφελές, ἀλλὰ
πρὸς τε τοὺς ἄλλους Σικελιώτας πολὺ ἄμεινον (μᾶλλον γὰρ
ἐβελήσουσιν ἐκπλαγέστες ἡμῖν ξυμμαχεῖν). καὶ ἦν ἄρα ἢ
- 20 κατεργασώμεθα αὐτοὺς ἢ ἀπράκτους ὧν ἐφίενται ἀπώσωμεν
(οὐ γὰρ δὴ μὴ τύχασί γε ὧν προσδέχονται φοβοῦμαι). κάλ-
λιστον δὴ ἔργων ἡμῖν ξυμβήσεται. καὶ οὐκ ἀνέλπιστον

11. ὥς . . . παρεσομένων: on the as-
surance that they will soon be here.—ἐν
τάχει: soon, with all speed, freq. in
Thuc., e.g. 91. 13, 92. 1; 1. 79. 7, 86. 13,
90. 31; 2. 86. 22, 101. 21; 3. 29. 2; 4.
106. 8, 123. 19; 5. 57. 5, 64. 2; 8. 95.
7.—12. ἀπὸ τῶν ὑπαρχόντων: placed
first for emphasis.—ὅτῳ τρόπῳ: for
more usual ὅπως with fut. indic., as
11. 23, 44. 21. See on 1. 107. 18.—
13. καταφρονήσαντες: because you have
despised them. Cf. 11. 20, 34. 54.—
ἄφρακτοι ληφθήσεσθε: be caught un-
guarded, i.e. without sufficient means
of defense. Cf. 3. 39. 8. λαμβάνειν as
10. 14.—14. τοῦ ξύμπαντος: as compre-
hensive as possible, everything threaten-
ing the state's existence.

15. εἰ δέ τῳ καὶ πιστά: sc. δόξω
λέγειν from 1. 1. So Cl., but most edi-
tors, on account of the distance from
the beginning, supply with the Schol.
τὰ τῆς ἐφόδου τῶν Ἀθηναίων, or some-
things similar (ταῦτα, αὐτά). Steup refers
πιστά to the following τὴν τόλμαν αὐτῶν

καὶ δύναμιν, “if, however, to any one
they are even credible, still he need
not be in terror at their audacity and
power.”—16. πλείω: cogn. acc. with
βλάπτειν, as 64. 9. So with ὠφελεῖν 2.
60. 5. See on 1. 81. 8.—ἢ πάσχειν:
sc. εἰκὸς ἔστι (from οἰοί τε ἔσονται).—
17. ἀνωφελές: correction of Faber and
Dobree for ἀνωφελεῖς of the Mss., which
some editors retain and explain as due
to Thuc.’s partiality for the pers. const.
(cf. δίκαιοι ἔστε 1. 40. 13; βεβαίωτεροι ἂν
ἦσαν 3. 11. 1). But ἄμεινον in the adver-
sative clause makes the neut. here
highly probable.—20. κατεργασώμεθα:
see on 11. 1.—ἀπράκτους: act., as
always in Thuc.—21. οὐ γὰρ δὴ: con-
fidently rejecting, as 1. 122. 23; 5. 111.
11.—κάλλιστον δὴ ἔργων: δὴ empha-
sizing the sup., as 31. 8. The pl. is
rarer but more emphatic than ἔργον.
Cf. κινδύνων 2. 42. 17; 7. 68. 17.—
22. καὶ οὐκ ἀνέλπιστον ἔμοιγε: sc. αὐτό,
i.e. κάλλιστον ἔργων, our success; and to
me at least it is not improbable.

ἔμοιγε. ὀλίγοι γὰρ δὴ στόλοι μεγάλοι ἢ Ἑλλήνων ἢ βαρ- 5
 βάρων πολὺ ἀπὸ τῆς ἐαυτῶν ἀπάραντες κατώρθωσαν. οὔτε
 25 γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται
 (πάντα γὰρ ὑπὸ δέους ξυνίσταται), ἣν τε δι' ἀπορίαν τῶν
 ἐπιτηδείων ἐν ἀλλοτρίᾳ γῇ σφαλῶσι, τοῖς ἐπιβουλευθεῖσιν
 ὄνομα, καὶ περὶ σφίσιν αὐτοῖς τὰ πλείω πταίσωσιν, ὅμως
 καταλείπουσιν. ὅπερ καὶ Ἀθηναῖοι αὐτοὶ οὗτοι, τοῦ Μήδου 6
 30 παρὰ λόγον πολλὰ σφαλέντος, ἐπὶ τῷ ὀνόματι ὡς ἐπ' Ἀθή-
 νας ἦι ἠξήθησαν, καὶ ἡμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο
 ξυμβῆναι.

34 "Θαρσύντες οὖν τά τε αὐτοῦ παρασκευαζόμεθα καὶ ἐς 1
 τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα,
 τοῖς δὲ φιλίαν καὶ ξυμμαχίαν πειρώμεθα ποιεῖσθαι, ἔς τε
 τὴν ἄλλην Σικελίαν πέμπωμεν πρέσβεις, δηλοῦντες ὡς κοινὸς

24. πολὺ ἀπὸ τῆς ἐαυτῶν: sc. γῆς, cf. 21.9; 1.15.9.—κατώρθωσαν: empiric (gnomic) aor. GMT. 154; Gild., Syn. 255; Kühn. 386, 7.—26. πάντα γὰρ . . . ξυνίσταται: in support of οὐ πλείους. For ξυνίσταται, cf. 21.4, 37.15, 79.13; 7.15.4.—ἣν τε: correl. to οὔτε above (24): on the one hand, there is every prospect that we shall win by superior force; but on the other, if they fail through lack of supplies, we shall get the glory of it.—27. τοῖς ἐπιβουλευθεῖσιν: sc. ἡμῖν, the objects of the attack.—28. ὄνομα: = δόξα. Cf. 2.64.12; 4.87.25; 5.16.14; 7.64.14.—περὶ σφίσιν αὐτοῖς: by their own fault. Cf. περὶ αὐτῷ τὰ πλείω σφαλέντα 1.69.27; μὴ περὶ Μαρδονίῳ πταίσῃ ἡ Ἑλλάς Hdt. 9.101.13.—τὰ πλείω: cf. 16, and see on 1.81.8.—πταίσωσιν: the Mss. ABFM all read πταίωσιν, but after σφαλῶσι above the aor. (C's reading) is clearly preferable here.

29. ὅπερ: as if ἔπαθον were to follow, but construed with ἠξήθησαν = ἦν περ αὔξῃσιν ἠξήθησαν. But it is practically adv. here (= ὥσπερ).—30. ἐπὶ τῷ ὀνόματι ὡς: on the repute that. Cf. 5.16.14 καταλιπεῖν ὄνομα ὡς.—31. καὶ ἡμῖν . . . ξυμβῆναι: and that to us something of the sort will happen is not beyond hope.

34. Above all seek outside alliances, in Italy, in Carthage, in Greece. But the threatened attack you will most surely ward off if you go to meet the enemy's fleet at the gulf of Tarentum. Possibly they would then turn back at Coreyra; at any rate you will have the favor of circumstances and the advantage of timely resistance.—2. τοὺς μὲν: i.e. the ὑπήκοοι of 88.19, and described 3.103.3 ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξυμμαχοι ὄντες.—3. τοῖς δέ: i.e. τοῖς αὐτονόμοις (88.20).—ἐς τὴν ἄλλην Σικελίαν: sc. πρὸς τοὺς Σικελιώτας. Schol. οὐχι

- 5 ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἢ ξυμμαχίαν ποιώμεθα [ἡμῖν] ἢ μὴ δέχωνται Ἀθηναῖους. δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι. οὐ γὰρ ἀνέλλιστον αὐτοῖς, 2
 ἀλλ' αἰεὶ διὰ φόβου εἰσὶ μὴ ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν, ὥστε τάχ' ἂν ἴσως νομίσαντες, εἰ τάδε προή-
 10 σονται, καὶ σφεῖς ἐν πόνῳ εἶναι, ἐθελήσειαν ἡμῖν. ἥτοι κρύφα γε ἢ φανερώς, [ἢ] ἐξ ἑνός γέ του τρόπου ἀμῦναι. δυνατοὶ δ' εἰσὶ μάλιστα τῶν νῦν βουλευθέντες· χρυσὸν γὰρ καὶ ἄργυρον πλείστον κέκτηνται, ὅθεν ὃ τε πόλεμος καὶ τὰλλα εὐπορεῖ. πέμπωμεν δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ ἐς Κόρινθον, δεό- 3
 15 μνοι δεῦρο κατὰ τάχος βοηθεῖν καὶ τὸν ἐκεῖ πόλεμον κινεῖν.
 "Ο δὲ μάλιστα ἐγὼ τε νομίζω ἐπίκαιρον, ὑμεῖς τε διὰ τὸ 4

πᾶσαν, ἀλλὰ τὴν ὑπὸ Ἑλλήνων οἰκουμένην. προεῖπε γὰρ περὶ τῶν βαρβάρων.—5. ὅπως ἢ ξυμμαχίαν ποιώμεθα [ἡμῖν] ἢ μὴ δέχωνται Ἀθηναῖους: note change of subject. See App.—6. δέχωνται: sc. οἱ Ἰταλιῶται. Cf. αὐτοῖς below (7) after Καρχηδόνα, and see on 1. 24. 9.

7. ἀνέλλιστον: sc. τὸ Ἀθηναίους ἐπελθεῖν to be supplied from the context (μὴ ποτε Ἀθηναῖοι . . . ἔλθωσιν).—8. διὰ φόβου εἰσὶ: they are in constant fear, as 59. 5. Cf. δι' ἀσφαλείας 1. 17. 4; δι' ὄχλου εἶναι 1. 73. 13; δι' ἡσυχίας 2. 22. 6; δι' ὀργῆς 2. 37. 12, 64. 2; 5. 29. 13; δι' αἰτίας 2. 60. 16.—9. τάχ' ἂν ἴσως: see on 10. 13. ἂν belongs to ἐθελήσειαν.—τάδε: Schol. τὰ καθ' ἡμᾶς, i.e. Sicily.—10. καὶ σφεῖς: with inf., taking the place of καὶ αὐτοί in dir. disc.—ἥτοι κρύφα γε ἢ φανερώς: either secretly at least or openly, i.e. secretly at least, if not openly. The more probable supposition is put first. Cf. 38. 4, 40. 3; 2. 40. 8.—11. [ἢ] ἐξ ἑνός γέ του τρόπου: in some way certainly, as ἐν γέ τῳ τρόπῳ Plat. Phaedr. 242 B; Meno 96 D. Cf.

ἐκ παντὸς τρόπου 92. 15. [ἢ] is rightly bracketed, after Baehr, as already the Schol. had recognized that the disjunctive expression ἥτοι κρύφα γε ἢ φανερώς admits no third. The reference is merely to the manner of rendering assistance (troops, ships, money).—12. βουλευθέντες: the emphasis is enhanced by the position at the end ("as soon as they will to do so," aor.).—13. ὅθεν . . . εὐπορεῖ: πόλεμος is personified, as in 1. 122. 4. For the thought cf. 1. 83. 3 καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν, ἀλλὰ δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεῖ, and 2. 13. 21 τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περιουσία κρατεῖσθαι.

15. τὸν ἐκεῖ πόλεμον κινεῖν: scilicet in motion the war there; for it had not completely quieted down (36. 14). Cf. 1. 82. 3 ὅπλα μῆπω κινεῖν.

16. διὰ τὸ ξύνηθες ἡσυχον: on account of your characteristic love of ease. Cf. τὸ πρότερον ξύνηθες . . . φοβερόν 55. 14; τὸ εὐπρεπὲς ἀσπονδον 1. 37. 16; τὸ ἀνθρώπειον κομπῶδες 5. 68. 6. The substantivized

ξύνηθες ἥσυχον ἥκιστ' ἂν ὀξέως πείθοισθε, ὅμως εἰρήσεται. Σικελιώται γὰρ εἰ θέλομεν ξύμπαντες, εἰ δὲ μή, ὅτι πλείστοι μεθ' ἡμῶν, καθελκύσαντες ἅπαν τὸ ὑπάρχον ναυτικὸν μετὰ
 20 δυοῖν μηνοῖν τροφῆς ἀπαντῆσαι Ἀθηναίοις ἐς Τάραντα καὶ ἄκραν Ἰαπυγίαν, καὶ δῆλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῆς Σικελίας πρότερον ἔσται ὁ ἀγὼν ἢ τοῦ ἐκείνους περαιωθῆναι τὸν Ἰόνιον, μάλιστ' ἂν αὐτοὺς ἐκπλήξαιμεν καὶ ἐς λογισμὸν καταστήσαιμεν ὅτι ὁρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες

adj. is a favorite usage with Thuc., expressing as it were the abstract idea in concrete form and so more effectively. See C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 76-79.—17. ἥκιστα: opp. to μάλιστα, not without irony, and the effect is enhanced by the paratactically opposed ἐγὼ τε . . . ὑμεῖς τε and the contrasting pred. modifiers ἐπικαιρον and ὀξέως.—18. Σικελιώται: put first with emphasis, "we Greeks in Sicily." See on 14. 10. 5.—γάρ: as 33. 7.—θέλομεν: the form θέλειν for ἐθέλειν seems to occur in Thuc. only after long vowels, esp. η, unless 7. 18. 15 be an exception. See on 2. 51. 17.—19. μετὰ δυοῖν μηνοῖν τροφῆς: dependent gen. before the governing gen., as in 33. 2. Cf. Caes. B. G. 7. 74 dierum fringita pabulum frumentumque habere.—21. ἄκραν Ἰαπυγίαν: see on 30. 5.—δῆλον ποιῆσαι: cf. δεῖξαι 77. 7.—περὶ τῆς Σικελίας: so Cl., with Dobree and Stahl, for περὶ τῇ Σικελίᾳ of the Mss., as required by the articular inf. (περὶ) τοῦ ἐκείνους περαιωθῆναι. Thuc. might have written περὶ Σικελίᾳ following Homeric and other precedent, but not the single preposition with different cases in the same sent. See App.—23. τὸν Ἰόνιον: see on 30. 5.—ἐκπλήξαιμεν: cf. καταπλήξαντες 38. 5, and ἐς

ἐκπλήξιν καθιστάναι 36. 6.—ἐς λογισμὸν καταστήσαιμεν: *forcethem to a consideration*. Cf. ἐς ἐκπλήξιν καθιστάναι 36. 6; ἐς ὑποψίαν καθίστηναι 5. 29. 18; ἐς ἐλπίδας καθίστηναι 8. 81. 11.—24. ὅτι ὁρμώμεθα μὲν κτέ.: explanation of λογισμὸς which extends to ἀθυμοῖεν (35). The thing to be considered is twofold: (1) ὅτι ὁρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες 'awaiting the Athenians at the Iapygian promontory, we have behind us a friendly land, which we must protect, and so need not venture far out into the open sea'; (2) τὸ δὲ πέλαγος αὐτοῖς πολὺ περαιοῦσθαι μετὰ πάσης τῆς παρασκευῆς 'for them on the contrary the sea is a large place to cross with their whole fleet.' Each of these clauses is then explained by a parenthetical addition: φιλίας χώρας by ὑποδέχεται γὰρ ἡμᾶς Τάρας, and τὸ πέλαγος πολὺ περαιοῦσθαι by χαλεπὸν δὲ . . . μείναι. From these conditions results an alternative: either the Athenians must advance with undivided fleet or come on with only the part ready for battle leaving behind their transports. The consequence of the first possibility is expressed in καὶ ἡμῖν ἂν εὐεπιθетος εἴη βραδεῖά τε καὶ κατ' ὀλίγον προσπίπτουσα, and it (i.e. the fleet undivided so as not to break its order) coming up slowly and few at

- 25 (ὑποδέχεται γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολὺ
 περαιουῖσθαι μετὰ πάσης τῆς παρασκευῆς (χαλεπὸν δὲ διὰ
 πλοῦ μῆκος ἐν τάξει μείναι). καὶ ἡμῖν ἂν εὐεπίθετος εἴη
 βραδεῖά τε καὶ κατ' ὀλίγον προσπίπτουσα· εἰ δ' αὖ τῷ ταχυ- 5
 ναυτοῦντι ἄθροωτέρῳ κουφίσαντες προσβάλοιεν, εἰ μὲν κώ-
 30 παις χρήσαιντο, ἐπιθούμεθ' ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη,
 ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα, οἱ δὲ μετ' ὀλίγων
 ἐφοδίων ὥς ἐπὶ ναυμαχία περαιωθέντες ἀποροῖεν ἂν κατὰ
 χωρία ἐρήμα, καὶ ἡ μένοντες πολιορκοῖντο ἂν ἡ πειρώμενοι
 35 τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξιντο, ἀθυμοῖεν.
 ὥστ' ἔγωγε τούτῳ τῷ λογισμῷ ἡγοῦμαι ἀποκληρομένους αὐτοὺς 6

atime would be at our mercy. The second part of the alternative (εἰ δ' αὖ) admits again of two possibilities: either we could attack them tired out with rowing (and so with prospect of victory) or we could draw back before their superior force into the harbor of Tarentum; and they would then, in lack of supplies on a coast which offered no support, either while awaiting (μέμοντες) their transports be surrounded and shut in by us (πολιορκοῖντο—possibly Thuc. wrote *ταλαιπωροῖντο* reduced to straits) or, attempting to sail along the coast, in constant uncertainty whether the coast cities would receive them (εἰ ὑποδέξιντο), would be disheartened.—25. ὑποδέχεται: vivid pres. for fut. Cf. 80. 18; 1. 121. 13; 4. 61. 27.—26. περαιουῖσθαι: limiting inf. after πολὺ. GMT. 763. See on 42. 8.—χαλεπὸν δὲ . . . μείναι: rightly taken parenthetically by Cl., partly for the sake of parallel sentence-structure, partly that ἡ παρασκευὴ may more readily be supplied as subj. of εὐεπίθετος εἴη.—28. κατ' ὀλίγον: neces-

sary for κατὰ λόγον of all the better Mss.; and so was evidently read by the Schol. βραδεῶς τε πλέουσα διὰ τὸν ἐν τῷ πελάγει κάματον καὶ οὐκ ἄθροα.

τῷ ταχυναυτοῦντι: sc. μέρει.—29. ἄθροωτέρῳ: i.e. ἄθροωτέρῳ ὄντι or γενομένην.—κουφίσαντες: i.e. after loading all heavy baggage upon the transport vessels, thus lightening the others. Cf. Dio C. 33. 4 ὅπως κουφίσαντες διαφύγωσι.—30. εἰ δὲ μὴ δοκοίη: sc. ἡμῖν ἐπιθέσθαι.—31. ἔστι: supposed case stated as a present possibility. Weidner suggested ἔσται.—μετ' ὀλίγων ἐφοδίων: in consequence of the κουφίσαντες.—33. πολιορκοῖντο ἂν: would be blockaded by us, and so cut off from supplies.—34. τὴν τε ἄλλην παρασκευὴν ἀπολίποιεν ἂν: would abandon the part of the fleet left behind.—καὶ τὰ τῶν πόλεων . . . εἰ ὑποδέξιντο: Schol. καὶ οὐκ εἰδότες βεβαίως εἰ αἱ πόλεις ὑποδέχονται αὐτοὺς ἀθυμοῖεν ἂν.—35. ἀθυμοῖεν: the ἂν of the pte. clause belongs to the verb, as Arn. and Pp. explain.

36. ἀποκληρομένους: exclusos, held

οὐδ' ἂν ἀπᾶραι ἀπὸ Κερκύρας, ἀλλ' ἡ διαβουλευσαμένους καὶ
κατάσκοπαῖς χρωμένους ὅποσοι τ' ἐσμέν καὶ ἐν ᾧ χωρίῳ,
ἐξωσθήναι ἂν τῇ ὥρᾳ ἐς χειμῶνα, ἡ καταπλαγέντας τῷ
40 ἀδοκῆτῳ καταλῦσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειρο-
τάτου τῶν στρατηγῶν, ὡς ἐγὼ ἀκούω, ἄκοντος ἡγουμένου καὶ
ἀσμένου ἂν πρόφασιν λαβόντος, εἴ τι ἀξιόχρεων ἀφ' ἡμῶν
ὀφθείη. ἀγγελλοίμεθα δ' ἂν εὖ οἶδ' ὅτι ἐπὶ τὸ πλεῖον· τῶν 7
δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γινώμαι ἴστανται, καὶ
45 τοὺς προεπιχειροῦντας ἡ τοῖς γε ἐπιχειροῦσι προδηλοῦντας
ὅτι ἀμυνοῦνται μᾶλλον πεφόβηνται, ἰσοκινδύνους ἡγούμενοι.
ὅπερ ἂν νῦν Ἀθηναῖοι πάθοιεν. ἐπέρχονται γὰρ ἡμῖν ὡς 8
οὐκ ἀμυννομένοις, δικαίως κατεγνώκοτες ὅτι αὐτοὺς οὐ μετὰ

back, as 2. 76. 4; 4. 34. 22.—37. διαβου-
λευσαμένους: (aor.) after long considera-
tion this way and that.—38. χρωμένους:
pres. of frequency.—39. ἐξωσθήναι
... ἐς χειμῶνα: would through the late-
ness of the season be overtaken by win-
ter. Cf. Hdt. 1. 31. 11 ἐκκληρόμενοι τῇ
ᾠρῃ; Caes. B. G. 7. 11 diei tem-
pore exclusus in posterum op-
pugnationem differt.—τῷ ἀδο-
κῆτῳ: as below 50, 47. 11; 4. 36. 11;
5. 10. 33; 7. 29. 30, 43. 39. Cf. ἀδο-
κῆτως 3. 45. 25; 4. 17. 16. Not found
elsewhere in Attic prose, but freq. in
tragedy and late writers. Cf. ἀπροσ-
δόκητον 2. 61. 13; ἀπροσδοκῆτως 4. 29.
17; 7. 21. 19.—42. πρόφασιν: sc. τοῦ
τὸν πλοῦν καταλῦσαι.—εἴ τι ἀξιόχρεων
... ὀφθείη: if any considerable demon-
stration on our part were seen. For
ἀφ' ἡμῶν, cf. 4. 126. 32.

43. ἀγγελλοίμεθα δ' ἂν ... ἐπὶ τὸ
πλεῖον: pers. const., as 37. 1.—εὖ
οἶδ' ὅτι: adv., like δῆλον ὅτι, as below
58. 38. 2. 68. 14.—ἐπὶ τὸ πλεῖον: with

exaggeration, as ἐπὶ τὸ μείζον 1. 10. 20.
Cf. Dio C. 41. 21. 4 ἐπὶ τὸ μείζον ἀγγέ-
λσθαι and 47. 24. 1 ἐπὶ τὸ φοβερώτε-
ρον ἀγγέλλσθαι.—τῶν δ' ἀνθρώπων ...
ἴστανται: opinions of men veer accord-
ing to what they are told. The figure is
nautical, taken from the wind and sails.
Cf. πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἔστασαν
4. 56. 17; πρὸς τὰς ξυμφοράς καὶ τὰς γνώ-
μας τρεπομένους 1. 140. 4.—45. τοὺς προε-
πιχειροῦντας ... πεφόβηνται: fear more
those who commence an attack, or who
at any rate show betimes to aggressors
that they will defend themselves. For the
thought, cf. 4. 92. § 5. προεπιχειρεῖν else-
where only in late writers. γε, put for-
ward for emphasis, affects the whole
clause.—46. ἰσοκινδύνους: equal to the
risk, i.e. able to defend themselves.
Elsewhere only in late Greek. Cf. Dio
C. 41. 55 ἰσόρροποι ἀλλήλοις καὶ ἰσοκινδύνοι
ἐγγίγοντο.—47. ὅπερ ἂν νῦν ... πάθοιεν:
i.e. εἰ πεισθέντες ἐμοὶ ἀπαντήσαιτε αὐτοῖς.
The idea is more fully expressed below
(49) εἰ δ' ἴδοιεν κτέ.

Λακεδαιμονίων ἐφθείρομεν· εἰ δ' ἴδοιεν παρὰ γνώμην τολμή-
 50 σαντας, τῷ ἄδοκῆτῳ μᾶλλον ἢ καταπλαγεῖν ἢ τῇ ἀπὸ τοῦ
 ἀληθοῦς δυνάμει.

“Πείθεσθε οὖν, μάλιστα μὲν ταῦτα τολμήσαντες, εἰ δὲ μή, 9
 ὅτι τάχιστα τὰλλα ἐς τὸν πόλεμον ἐτοιμάζειν, καὶ παραστήναι
 παντὶ τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ
 55 δέικνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβου παρασκευὰς ἀσφαλε-
 στάτας νομίσαντας ὡς ἐπὶ κινδύνου πράσσειν χρησιμώτατον
 ἂν ξυμβῆναι. οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῶ εὖ
 οἶδ' ὅτι ἤδη εἰσὶ καὶ ὅσον οὕτω πάρεσιν.”

35 Καὶ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπε. τῶν δὲ Συρακοσίων 1

48. *δικαίως κατεγνώκότες*: justly judging meanly (*κατα-*) of us.—49. *ἐφθείρομεν*: conative.—*παρὰ γνώμην*: with reference to *κατεγνώκότες*. Schol. *παρὰ τὴν δόξαν αὐτῶν*.—50. *τῷ ἄδοκῆτῳ . . . δυνάμει*: for the thought, cf. 2. 89. 24 *τῷ οὐκ εἰκότι πλέον πεφόβηται ἡμᾶς ἢ τῇ κατὰ λόγον παρασκευῇ*.—*τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει*: = *τῇ ἀληθεῖ δυνάμει*.

52. *μάλιστα μὲν . . . εἰ δὲ μή*: as 1. 32. 4, 35. 23, 40. 13; 2. 72. 8; 3. 38. 24; 4. 104. 20; 5. 21. 15; 8. 91. 15.—*μάλιστα μὲν ταῦτα τολμήσαντες*: (with *πείθεσθε*) *if possible by the execution of this bold plan*, i.e. to go to meet the Athenians at the Iapygian promontory and fight them from there. The following infs. are grammatically dependent on *πείθεσθε*, though this gives way perhaps in thought to some more general word like *δεῖ*. Hence it is unnecessary to explain even *παραστήναι* = *inv.* (see 5. 9. 26), as some do.—53. *παραστήναι . . . δέικνυσθαι*: *it must be brought home to every one that contempt of invaders is shown in active defense*. For

παραστήναι in this sense, cf. 68. 11, 78. 1; 4. 61. 8, 95. 3. It has dependent on it the infs. *δέικνυσθαι* and *ἂν ξυμβῆναι*, and of these infs. in turn the subjs. are the articular infs. *τὸ καταφρονεῖν* and *τὸ πράσσειν*.—54. *τὸ καταφρονεῖν*: (cf. 33. 13) with pers. acc., as 8. 82. 6.—*τῶν ἔργων τῇ ἀλκῇ*: i.e. defense manifested by deeds. For position of gen., cf. 1. 9. 25; 5. 47. 65; 7. 24. 5. *ἀλκῇ* in this old poetical sense, see on 3. 30. 7, and C. F. Smith, *Proc. Amer. Phil. Assoc.* XXII, xviii.—55. *ἤδη*: *at once* (cf. 25. 6, 29. 6), belongs with *πράσσειν*.—*τὰς μετὰ φόβου παρασκευὰς*: i.e. preparations made in full sense of the danger. Cf. *δεδιότας παρεσκευάσθαι* 2. 11. 21.—56. *ὡς ἐπὶ κινδύνου*: *as in the face of danger*, with *πράσσειν*.—*χρησιμώτατον ἂν ξυμβῆναι*: cf. 5. 92. 1.—58. *ὅσον οὕτω πάρεσιν*: *are all but present*, as 4. 125. 9; 8. 92. 45. Cf. *ὅσον οὐ παρῆναι* 1. 36. 8 and freq.

35. The speech of Hermocrates has little effect. Athenagoras replies.—1. *τοσαῦτα*: esp. after short speeches,

ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, οἱ μὲν ὡς οὐδεὶ ἀν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι οὐδ' ἀληθῆ ἐστὶν ἂ λέγει, οἱ δέ, εἰ καὶ ἔλθοιεν, τί ἂν δράσειαν αὐτοὺς ὃ τι οὐκ ἂν
 5 μείζον ἀντιπάθοιεν; ἄλλοι δὲ καὶ πάνν καταφρονοῦντες ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα· ὀλίγον δ' ἦν τὸ πιστεῦον τῷ Ἑρμοκράτει καὶ φοβούμενον τὸ μέλλον. παρελθὼν δ' αὐτοῖς 2 Ἀθηναγόρας, ὃς δήμου τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανώτατος τοῖς πολλοῖς, ἔλεγε τοιάδε·

"so much and no more." Cf. 24.1 and see on 2. 12. 1; 3. 31. 1. — 2. ὁ δῆμος ἐν πολλῇ . . . ἔριδι ἦσαν, οἱ μὲν . . . οἱ δέ: cf. κατὰ ξυστάσεις γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες ἐξιέναι, οἱ δέ τινες οὐκ ἐώντες 2. 21. 15; also ἐγένετο οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι 2. 54. 6. For collective noun with pl. verb, see on 32. 7. — οἱ μὲν: sc. λέγοντες. — 3. ἂ λέγει: sc. ὁ Ἑρμοκράτης, referring to the assertions made by him in 33. § 2 with reference to the undertaking of the Athenians, to which passage refers also τὸ πιστεῦον τῷ Ἑρμοκράτει (6). Cl., St., and Hude adopt the conjecture of Madvig (Advv. I, 326) λέγεται, as reported. — 4. οἱ δέ: adopted by nearly all recent editors, following Portus, for τοῖς δέ of the Mss.; for the latter, with which must be supplied ἦν ἔρις (= λόγος ἐριστικός, ἐρώτησις ἐριστική), is too hard an anacoluthon between οἱ μὲν and ἄλλοι δέ. Such transitions do occur, in longer periods, from an oblique case to nom., as 24. 11, but not from nom. to oblique case. Steup retains τοῖς δέ, "however harsh the anacoluthon, until a satisfactory emendation is found." — εἰ καὶ ἔλθοιεν: καὶ expressing skeptical doubt, as in 33. 15. See on 1. 15. 7. — τί . . . ὃ τι οὐκ: = οὐδὲν δ

τι οὐκ. Cf. 3. 81. 24; 7. 87. 14, 25. See on 3. 39. 38. Kr. Spr. 51, 10, 11; Kühn. 555, 5. — 5. καὶ πάνν καταφρονοῦντες: just what Hermocrates had urged them not to do, 33. 13. — ἐς γέλωτα ἔτρεπον: cf. Hdt. 7. 105. 1; Ar. Vesp. 1260. — 6. τὸ πιστεῦον: Thuc. freq. uses the neut. ptc. or adj. in personal collective sense. Cf. τὸ ἀντίπαλον 2. 45. 5; τὸ θεραπεῖον, τὸ μὴ ὑπέικον 3. 39. 29; τὸ εἶκον, τὸ ἐπίον 4. 61. 20; τὸ μαχόμενον 4. 96. 17; τὸ τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκρίβεις 6. 18. 35; τὸ ὑπήκοον 6. 69. 25. See C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 76-79.

7. παρελθὼν αὐτοῖς: see on 15. 19. — 8. δήμου προστάτης: as 3. 75. 9, 82. 4; 4. 46. 15, 66. 10; 8. 89. 31. Cf. προστασία τοῦ δήμου 2. 65. 49; προστασία τοῦ πλήθους 6. 89. 17; προεστάναι τοῦ δήμου 3. 70. 12; 6. 28. 8; 8. 65. 6; προστῆναι τῆς πόλεως 2. 65. 17. See on 4. 21. 9. It was not a state office, but a position of influence and confidence. See Arist. Ath. Pol. 28 and Holm, Gesch. Siziliens II, 420. — 9. πιθανώτατος τοῖς πολλοῖς: cf. the remark about the demagogue Cleon ὦν καὶ ἐς τὰ ἄλλα βιαίότατος τῶν πολιτῶν τῷ τε δήμῳ παρά πολὺ ἐν τῷ τότε πιθανώτατος 3. 36. 26; also 4. 21. 9.

36 “Τοὺς μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κακῶς 1
 φρονῆσαι καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἐλθόντας,
 ἢ δειλὸς ἐστὶν ἢ τῇ πόλει οὐκ εὖνους· τοὺς δ’ ἀγγέλλοντας
 τὰ τοιαῦτα καὶ περιφόβους ὑμᾶς ποιοῦντας τῆς μὲν τόλμης
 5 οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, εἰ μὴ οἴονται ἔνδηλοι εἶναι.
 οἱ γὰρ δεδιότες ἰδία τι βούλονται τὴν πόλιν ἐς ἐκπληξιν κα- 2
 θιστάναι, ὅπως τῷ κοινῷ φόβῳ τὸν σφέτερον ἐπηλυγάζων-
 ται· καὶ νῦν αὖται αἱ ἀγγελίαι τοῦτο δύνανται, <αἱ> οὐκ ἀπὸ

Speech of Athenagoras (36-40)

36. However much we might wish the Athenians to attack us, the reports of their approach are only senseless fabrications of people who are always exciting disquiet. The insight and experience of the Athenians make such folly on their part incredible.—1. **τοὺς μὲν Ἀθηναίους . . . οὕτω**: accidental hexameter, as 2. 49. 18. For accidental trimeters, cf. 1. 80. 6; 3. 40. 39; 4. 17. 6. The ancients disliked such occurrences in prose; cf. Cic. De Orat. 3. 47. 182; Quint. 9. 4. 72. **τοὺς μὲν Ἀθηναίους**, as antithesis to **τοὺς δ’ ἀγγέλλοντας**, placed before the rel. Cf. 1. 5. 11; 3. 39. 5.—**οὕτω κακῶς φρονῆσαι**: i.e. as is alleged, with the result expressed in **καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἐλθόντας**, where chief stress is on **ἐλθόντας**. The sent. is colloquial, as indeed the tone of the whole speech.—3. **οὐκ εὖνους**: = **κακόνους** 24. 15.—4. **τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας**: I am astonished not at their audacity but at their simplicity (cf. **τολμήσαντες** 34. 52). **τῆς μὲν τόλμης** said mockingly, as Cl. explains; for Athenagoras ascribes the whole alarm to the scare of his opponents. But Steup thinks it clear from 38. § 2 that Athenagoras considers that those who are spreading these reports

are not acting sincerely and hence does not ascribe fear to them. For the gens. of cause with **θαυμάζειν**, cf. **ἀλγεῖν** 2. 65. 14; **ὀνειδίζειν** 3. 62. 15; **χαλεπῶς φέρειν** 2. 62. 18. See on 4. 11. 17.—5. **εἰ μὴ οἴονται ἔνδηλοι εἶναι**: if they fancy their object is not transparent. Steup thinks the orator means that those who spread the reports would use the general panic to get control of the state (**τῆς πόλεως ἄρχειν** 38. 6).

6. **οἱ γὰρ δεδιότες ἰδία τι**: for those who have any private grounds of alarm.—**ἐς ἐκπληξιν καθιστάναι**: see on 34. 23.—7. **ὅπως . . . ἐπηλυγάζωνται**: that with the general fear they may hide their own. So Cl. and most recent editors, reading, for **τὸ σφέτερον** of the Mss., **τὸν σφέτερον**. Cf. Schol. **ὅπως κοινῇ φοβήσαντες ἅπαντας τὸν ἴδιον φόβον ἀποκρύψωνται**, and Valla, ut publico metu suum occultent. Cf. also Dexippus (Hist. Gr. Min., Dind. I, p. 196) imitating this passage, **ὅπως ἂν τὸ σφέτερον δέος ἐπηλυγάζησθε**. See App.—**ἐπηλυγάζωνται**: rare word, derived from **ἡλύγη** (= **σκία**, **σκότος**). See Hesych. s.v. **ἡλυγισμένος**.—8. **καὶ νῦν . . . τοῦτο δύνανται**: so now these rumors (mean this) have this object. For **δύνασθαι** = **valere**, cf. 1. 141. 5; 3. 46. 10.—**<αἱ>**: which, first added by Cl., is now generally

ταῦτομάτου, ἐκ δὲ ἀνιρῶν, οἵπερ αἰεὶ τὰδε κινουῦσι, ξύγκινται.
 10 ὑμεῖς δὲ ἦν εὖ βουλευήσθε, οὐκ ἐξ ὧν οὔτοι ἀγγέλλουσι σκο-
 ποῦντες λογιεῖσθε τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἄνθρωποι δεινοὶ
 καὶ πολλῶν ἔμπειροι, ὥσπερ ἐγὼ Ἀθηναίους ἀξιῶ, δράσειαν.
 οὐ γὰρ αὐτοὺς εἰκὸς Πελοποννησίου τε ὑπολιπόντας καὶ 4
 τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους ἐπ' ἄλλον
 15 πόλεμον οὐκ ἐλάσσω ἐκόντας ἐλθεῖν, ἐπεὶ ἔγωγε ἀγαπᾶν
 οἶμαι αὐτοὺς ὅτι οὐχ ἡμεῖς ἐπ' ἐκείνους ἐρχόμεθα, πόλεις
 τοσαῦται καὶ οὕτω μεγάλαι.

37 "Εἰ δὲ δὴ, ὥσπερ λέγονται, ἔλθοιεν, ἱκανωτέραν ἡγοῦμαι 1

adopted, was prob. lost owing to the final letters of *δύνανται*. The rel. seems necessary to show that the following clause is explanatory of *ἀγγεῖλαι* and not exegetical of *τοῦτο*. If *αὐ* be not inserted, we must put a semicolon (·) after *δύνανται* and regard the following sent. as an asyndetical explanation of *ἀγγεῖλαι*.—*ἀπὸ ταῦτομάτου*: of themselves, sua sponte, as 2. 77. 17. With this, *ξύγκινται*, which as pf. pass. of *συντίθημι* means *have been invented*, has the special force of *ἀρχὴν εἰλήφασι*.—9. *ἐκ δὲ ἀνδρῶν*: stronger than *ὑπὸ ἀνδρῶν*. See on 2. 49. 1; 3. 69. 3; and C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 66 f.—*οἵπερ αἰεὶ τὰδε κινουῦσι*: who are always stirring up things here, i.e. disturbing the public mind, as explained by the orator himself 38. § 2. Cf. the pass. *κινεῖσθαι* 3. 82. 3; 4. 76. 21; and *κίνησις* 1. 1. 8.

10. *οὐκ ἐξ ὧν . . . σκοποῦντες*: not forming your judgment from what these men report. Cf. 5. 68. 7 *ἐκ τοιοῦδε λογισμοῦ ἔξεστί τῃ σκοπεῖν*.—11. *δεινοί*: Schol. *συνετοί, φρόνιμοι*. Cf. Isocr. 12. 229 *ἄνδρα δεινὸν καὶ πολλῶν ἔμπειρον*.—12. *ὥσπερ ἐγὼ Ἀθηναίους ἀξιῶ*: just as I hold the Athenians, sc. *δεινούς καὶ πολ-*

λῶν ἔμπειρους εἶναι. Kr., who so explains with Cl., suggests *οἷον ὡς περ ἐγὼ Ἀθηναίους ἀξιῶ*, comparing 3. 14. 7 *γίγνεσθε δὲ ἄνδρες οἷον ὡς περ ὑμᾶς οἱ τε Ἕλληνες ἀξιοῦσι καὶ τὸ ὑμέτερον θεὸς βούλεται*. St. supplies *ἂν δρᾶσαι*.—*δράσειαν*: potential, as *ἂν* in *ἐξ ὧν ἂν* belongs to the verb. Cf. 7. 48. 22.

13. *Πελοποννησίου ὑπολιπόντας*: comparison with 10. 1 (*πολεμίου πολλοὺς ἐνθάδε ὑπολιπόντας*) and 17. 26 (*οὔπερ νῦν φασὶ πολεμίου ὑπολιπόντας*) suggests the loss here of *πολεμίου*. But the modifier here needed is sufficiently implied in the following closely correlated ptc. clause, *καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους, before they have completely ended the war there*.—

14. *τὸν ἐκεῖ πόλεμον*: see on 34. 15.—*μήπω*: not οὐπω since *καταλελυμένους* is part of the inf. clause dependent on *εἰκός*.—*καταλελυμένους*: of settling hostilities, as 1. 24. 19 and freq. Cf. Hdt. 7. 146. 2 *καταλυσάμενοι τὰς ἐχθρας*. See on 1. 81. 9.—16. *αὐτοὺς . . . ἐκείνους*: both referring to the Athenians. Cf. 61. 18, 20, and see on 1. 132. 31.

37. If however they should risk an attack, with their relatively inferior

Σικελίαν Πελοποννήσου διαπολεμῆσαι ὅσῳ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς. ὥς φασιν, ἐπιούσης, καὶ εἰ δις τοσαύτη ἔλθοι, πολὺ 5 κρείσσῳ εἶναι· οἷς γ' ἐπίσταμαι οὐθ' ἵππους ἀκολουθήσοντας, οὐδ' αὐτόθεν πορισθησομένους εἰ μὴ ὀλίγους τινὰς παρὰ Ἐγεσταίων, οὐθ' ὀπλίτας ἰσοπλήθεις τοῖς ἡμέτεροις, ἐπὶ νεῶν γε ἐλθόντας (μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κούφαις τοσοῦτον πλοῦν δεῦρο κομισθῆναι), τὴν τε ἄλλην παρα- 10 σκευὴν ὅσῃν δεῖ ἐπὶ πόλιν τοσὴνδε πορισθῆναι οὐκ ὀλίγην οὖσαν. ὥστε (παρὰ τοσοῦτον γινώσκω) μόλις ἂν μοι δοκοῦ- 2 σιν, εἰ πόλιν ἑτέραν τοσαύτην ὅσαι Συράκουσαί εἰσιν ἔλθοιεν

forces, they would surely be destroyed. —2. ὅσῳ: after, as well as before, a comp., *in so far as* (because). Cf. 1. 82. 19, and see on 1. 68. 11. —3. αὐτήν: antithesis to Σικελίαν. Syracuse alone. Cf. 1. 139. 16; 3. 27. 9. —τῆς νῦν στρατιᾶς: governed by κρείσσῳ. The attrib. ptc. may stand after the noun, since there is another modifier (νῦν). See on 1. 11. 19. —5. οὐθ' ἵππους: has its correlative in οὐθ' (correctly restored by Haacke for οὐδ') ὀπλίτας ἰσοπλήθεις, both to be construed with ἀκολουθήσοντας. The clause οὐδ' αὐτόθεν πορισθησομένους modifies ἵππους alone. As to ἵπποι, cf. 43. 16, 98. 2. —7. ἰσοπλήθεις: rare word. For similar formations, cf. ἰσοκίνδυνος 34. 46; ἰσοπαλῆς 2. 39. 9; ἰσόρροπος 2. 42. 7; 7. 71. 2. —ἐπὶ νεῶν γε ἐλθόντας: in sense of fut. pf. belonging to ὀπλίτας and explaining why the Athenian leaders would not have a hoplite force equal in numbers to the Syracusan. —8. μέγα γὰρ . . . κομισθῆναι: *for it is a great thing to be brought so long a sail with actually their ships only, undaden as they are*, i.e. with crew only, without hoplites or provisions. τοσοῦτον πλοῦν,

const. as ὅσον πλοῦν 30. 13. Abresch's suggestion that the whole sent. is parenthetical has been generally approved. —9. τὴν τε ἄλλην παρασκευὴν . . . οὖσαν: third member dependent on οἷς γ' ἐπίσταμαι, and that all the rest of the equipment which must be provided against so large a city is not small, and therefore not easy to be procured by them. τὴν ἄλλην παρασκευὴν refers prob. to provisions, arms, and implements. To take τὴν τε ἄλλην παρασκευὴν with πορισθῆναι construed also with μέγα, as has usually been done, would weaken the force of καὶ αὐταῖς ταῖς ναυσὶ κούφαις and make the connection τὴν τε ἄλλην unintelligible. See App.

11. παρὰ τοσοῦτον γινώσκω: *by so much do I decide otherwise*, i.e. so much do I differ from those who spread these reports. Schol. παρὰ τοσοῦτον διαφέρομαι τοῖς τὰ ἕτερα διαγέλλουσι. See on 3. 49. 18. This expression is parenthetical here, just as ἐν οἷδ' ὅτι in 34. 43, 57. —μόλις ἂν: ἂν, which belongs to διαφθαρῆναι, is there repeated. See on 4. 18. 17. GMT. 223; Gild., Syn. 467. —12. εἰ πόλιν ἑτέραν τοσαύτην . . . τὸν

ἔχοντες καὶ ὁμορον οἰκήσαντες τὸν πόλεμον ποιοῖντο, οὐκ ἂν
 παντάπασι διαφθαρῆναι, ἣ πού γε δὴ ἐν πάσῃ πολεμίᾳ Σικε-
 15 λία (ξυστήσεται γάρ) στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι καὶ ἐκ
 σκηνιδίων καὶ ἀναγκαίας παρασκευῆς οὐκ ἐπὶ πολὺ ὑπὸ τῶν
 ἡμετέρων ἱππέων ἐξίοντες. τό τε ξύμπαν οὐδ' ἂν κρατῆσαι
 αὐτοὺς τῆς γῆς ἡγοῦμαι· τοσούτῳ τὴν ἡμετέραν παρασκευὴν
 κρείσσω νομίζω.

38 “Ἀλλὰ ταῦτα, ὥσπερ ἐγὼ λέγω, οἳ τε Ἀθηναῖοι γιγνώ- 1
 σκοντες τὰ σφέτερα αὐτῶν εὖ οἶδ' ὅτι σφῶνσι, καὶ ἐνθένδε

πόλεμον ποιοῖντο: the condition assumed by the speaker as most favorable for the Athenians is made clear from its opposite, the real state of the case: that in a land entirely hostile they would have their base only in an ill-provided camp and would be without freedom of movement owing to the enemy's cavalry. The opp. condition is expressed by πόλιν ἑτέραν τοσαύτην ὅσαι Συράκουσαι εἰσιν ἔχοντες καὶ ὁμορον οἰκήσαντες, i.e. *if they had in possession another city (in Sicily) as large as Syracuse and had settled therein contiguous (to Syracuse)*. εἰ ἔλθοιεν means here merely *if they should come* (against us), and we have here a case of the opp. character to ἐπὶ νεῶν ἐλθεῖν (cf. 1. 7 ἐπὶ νεῶν γε ἐλθόντας, and 1. 15 στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι). Hence it is unnecessary to bracket, with Cl., ἔλθοιεν, or with v. H., St., etc., ἔλθοιεν ἔχοντες. L. Herbst (on 2. 101 f.) explained πόλιν ἑτέραν ἔχοντες, “with another city on board.” But the real meaning of Athenagoras is exactly that the Athenians ἐκ νεῶν would not be in any way dangerous in their advance upon the Syracusans. Cf. also 86. § 3.—14. ἡ πού γε δὴ: *much less then* would they not be entirely destroyed. Cf.

1. 142. 7.—ἐν πάσῃ πολεμίᾳ Σικελία: cf. ἐς ἀλλοτρίας πᾶσαν 21. 12.—15. ξυστήσεται: cf. 21. 4, 33. 26, 79. 13; 7. 15. 4.—στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι: *and in a camp pitched right from the ships* (and therefore lacking in much).—καὶ ἐκ σκηνιδίων . . . ἐξίοντες: third member. σκηνιδιον found only here.—16. ἀναγκαίας παρασκευῆς: i.e. from meagre equipment and war materials; what was absolutely necessary rather than sufficient. For ἀναγκαίας in this sense, cf. 2. 70. 5; 5. 8. 10; 7. 69. 21.—ὑπὸ τῶν ἡμετέρων ἱππέων: *by reason of our cavalry*, as 7. 78. 30.—17. τό τε ξύμπαν: for τὸ δὲ ξύμπαν of the Mss., as Haase emended, acc. to Thuc.'s usage for such comprehensive formulas. See on 3. 82. 34. It is only when a general remark is expressly opposed to what went before, as in 3. 116. 6, that Thuc. uses δέ.—οὐδ' ἂν κρατῆσαι τῆς γῆς: *would not even effect a landing*. Cf. 23. 7, and see on 3. 85. 13.

38. The Athenians, too, are aware of this. But ambitious men from here wish, by exciting fear of dangers from without, to help themselves into power; these I oppose with word and deed.—1. ταῦτα: with γιγνώσκοντες.—2. τὰ σφέτερα αὐτῶν . . . σφῶνσι: cf. 36.

ἄνδρες οὐτε ὄντα οὐτε ἂν γενόμενα λογοποιοῦσιν, οὐς ἐγὼ 2
οὐ νῦν πρῶτον, ἀλλ' αἰεὶ ἐπίσταμαι ἥτοι λόγοις γε τοιοῖσδε
5 καὶ ἔτι τούτων κακουργοτέροις ἢ ἔργοις βουλομένους κατα-
πλήξαντας τὸ ὑμέτερον πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν.
καὶ δέδοικα μέντοι μήποτε πολλὰ πειρῶντες καὶ κατορθώ-
σωσιν· ἡμεῖς δὲ κακοί, πρὶν ἐν τῷ παθεῖν ὦμεν, προφυλά-
ξασθαί τε καὶ αἰσθόμενοι ἐπεξελθεῖν. τοιγάρτοι δι' αὐτὰ ἢ 3
10 πόλις ἡμῶν ὀλιγάκις μὲν ἡσυχάζει, στάσεις δὲ πολλὰς καὶ
ἀγῶνας οὐ πρὸς τοὺς πολεμίους πλείονας ἢ πρὸς αὐτὴν ἀναι-
ρεῖται, τυραννίδας δὲ ἔστιν ὅτε καὶ δυναστείας ἀδίκους. ὦν ἐγὼ 4
πειράσομαι, ἣν γε ὑμεῖς ἐθέλητε ἔπεσθαι, μήποτε ἐφ' ἡμῶν
τι περιδεῖν γενέσθαι, ὑμᾶς μὲν τοὺς πολλοὺς πείθων τοὺς δὲ

15 ἀγαπᾶν οἶμαι αὐτοὺς ὅτι οὐχ ἡμεῖς
ἐπ' ἐκείνους ἐρχόμεθα. The pres. is cona-
tive.—εὐ οἶδ' ὅτι: as 34. 43.—ἐνθένδε
ἄνδρες: see on 10. 5.—3. οὐτε ὄντα
οὐτε ἂν γενόμενα: = ἂ οὐτε ἔστιν οὐτε ἂν
γένοιτο.—λογοποιοῦσιν: cf. Theophr.
Char. 8 ἡ λογοποιία ἐστὶ σύνθεσις ψευδῶν
λόγων καὶ πράξεων.

4. ἥτοι . . . γε . . . ἦ: see on 34. 10.—
λόγοις . . . ἔργοις: instrumental dats.
with καταπλήξαντας.—5. βουλομένους:
suppl. ptc. with ἐπίσταμαι and limited
by ἄρχειν.—καταπλήξαντας: cf. 36. 6
τὴν πόλιν ἐς ἔκπληξιν καθιστάναι. The
pte. belongs as means to ἄρχειν.—
7. μέντοι: confirmatory, to be sure.—
πολλὰ πειρῶντες καὶ κατορθώσωσιν: by
repeated attempts they may finally suc-
ceed. καὶ (etiam) of purposed result.—
8. ἡμεῖς δὲ κακοί: sc. ἐσμέν, i.e. inde-
pendent, not depending on μήποτε. The
orator makes emphatic the reproach
that the Syracusans do not know how
to take timely precautions. For κακός
with inf. (GMT. 763; Kr. Spr. 55, 3, 3),
Kr. cites Hdt. 6. 108. 15 τιμωρέειν ἐοῦσι

οὐ κακοῖσι, and Soph. O. R. 445 μανθάνειν
ἐγὼ κακὸς σοῦ. For the like const. ἀριστοι
ἀπατᾶσθαι, see on 3. 38. 21.—πρὶν . . .
ὦμεν: see on 10. 18, 29. 7.—9. αἰσθό-
μενοι: sc. τὰς ἐπιβουλάς.—ἐπεξελθεῖν: sc.
τοῖς ἐπιβουλεύουσιν, bring to account (the
plotters). Cf. 3. 38. 5; 5. 89. 3.

τοιγάρτοι δι' αὐτά: τοιγάρτοι (only
here in Thuc.) referring to ἡμεῖς δὲ . . .
ἐπεξελθεῖν, and δι' αὐτά to the persistent
plots against the state.—ἡ πόλις . . .
ἡσυχάζει: cf. 36. 9 οἷπερ αἰεὶ τάδε κινουσί.
—12. τυραννίδας δέ: i.e. of Gelon and
Hiero (485–467 B.C.).—καὶ δυναστείας
ἀδίκους: i.e. ὀλίγων ἀνδρῶν (cf. 3. 62.
11; 4. 78. 15), referring to the unquiet
time following the expulsion of the
tyrants. Cf. Diod. 11. 72 f., 76. With
both nouns sc. ἀναίρεται in the sense of
ὑπομένει, πάσχει.

ὦν: depends on τι (14).—14. περι-
δεῖν γενέσθαι: for inf. after περιδεῖν,
see GMT. 903, 6.—ὑμᾶς τοὺς πολλοὺς:
as Dem. 8. 1 (cf. τὸ ὑμέτερον πλῆθος l. 6);
opp. to ὀλίγους in l. 19.—τοὺς δὲ τὰ τοι-
αῦτα μηχανωμένους κολάζων: either, as

15 τὰ τοιαῦτα μηχανωμένους κολάζων, μὴ μόνον αὐτοφώρους
 (χαλεπὸν γὰρ ἐπιτυγχάνειν), ἀλλὰ καὶ ὧν βούλονται μὲν
 δύνανται δ' οὐ (τὸν γὰρ ἐχθρὸν οὐχ ὧν δρᾷ μόνον, ἀλλὰ καὶ
 τῆς διανοίας προαμύνεσθαι χρή, εἴπερ καὶ μὴ προφυλαξα-
 μένός τις προπείσεται), τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων,
 20 τὰ δὲ φυλάσσων, τὰ δὲ διδάσκων· μάλιστα γὰρ δοκῶ
 ἂν μοι οὕτως ἀποτρέπειν τῆς κακουργίας.

“Καὶ δῆτα, ὁ πολλάκις ἐσκεψάμην, τί καὶ βούλεσθε, ὧ 5
 νεώτεροι; πότερον ἄρχειν ἤδη; ἀλλ' οὐκ ἔννομον· ὁ δὲ
 νόμος ἐκ τοῦ μὴ δύνασθαι ὑμᾶς μᾶλλον ἢ δυναμένους ἐτέθη

Cl. explains, democratic leaders ambitious for the tyranny, or, as Pp., a set of disturbers belonging to the oligarchs. See App. — 15. *μὴ μόνον*: not *οὐ* because the ptc. belongs to the inf. clause (*περιδεῖν*). — 16. *ὧν*: gen. of the thing for which, with *κολάζειν*, as 2. 74. 16; so with *προαμύνεσθαι* l. 18 below, and *ἀμύνασθαι* 1. 96. 5. See on 4. 11. 17. — 18. *εἴπερ . . . τις προπείσεται*: since indeed the man who is not first to guard will be first to suffer. — 19. *τοὺς δ' αὖ ὀλίγους*: opp. to *ὑμᾶς μὲν τοὺς πολλοὺς* (14). Cf. 2. 44. 16; 5. 14. 12, 68. 6; 8. 78. 10, 104. 7. — *τὰ μὲν ἐλέγχων . . . διδάσκων*: of these three means to be used against the aristocrats the two first are actual precautions: *ἐλέγχειν*, to convict them of guilt in dangerous plots, *φυλάσσειν*, to watch them in all their conduct. Only the third, *διδάσκειν*, is the orator's task, which is immediately carried out in what follows. Pp. wrongly finds the *ἐλέγχειν* in the conclusion of this chapter and in the next, the *διδάσκειν* in c. 40. *καὶ* before *διδάσκων* represents this teaching as not yet hopeless, and to this alone refers the foll. hope of success — *δοκῶ ἂν μοι οὕτως* (i.e. *διδάσκων*)

ἀποτρέπειν τῆς κακουργίας. καὶ δῆτα, and now, ironical, a vivid transition to the *διδάσκειν*, while both ὁ *πολλάκις ἐσκεψάμην* (a question which I have often considered) and *καὶ* in *τί καὶ βούλεσθε* make the effort of these people appear entirely unjustified.

22. ὧ *νεώτεροι*: from this address it is clear that the majority of the *ὀλίγοι*, at least as described here by the orator, were younger men. Hermocrates indeed was no longer young, as he had represented Syracuse at the peace congress at Gela in 424 B.C. (4. 58 ff.); cf. also 72. § 2. In 39. 11 also the orator puts the *δυνάμενοι* by the side of the *νέοι*. — 23. *πότερον*: we have in this and the foll. *ἀλλὰ δὴ* (25) the same form of refutation by means of questions as in 1. 80. 16, only that there the second question is introduced by simple *ἀλλὰ*. — *ἤδη*: already, i.e. before you have reached the required age for office. — ὁ δὲ *νόμος . . . ἀτιμάζειν*: Schol. λέγει περὶ τῶν νέων ὅτι εἰργονταί τῆς ἀρχῆς διὰ νόμον οὐκ ἀτιμαζόμενοι, ἀλλὰ κωλυόμενοι διὰ τὴν ἡλικίαν. — 24. *ἐκ*: with causal force, as not seldom in Thuc., esp. with pass. verb forms. Cf. 40. 16. — *μᾶλλον ἢ*: the comparison

25 ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομείσθαι; καὶ πῶς
 39 δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἀξιοῦσθαι; φήσει τις 1
 δημοκρατίαν οὔτε ξυνετὸν οὔτ' ἴσον εἶναι, τοὺς δὲ ἔχοντας τὰ
 χρήματα καὶ ἄρχειν ἄριστα βελτίστους. ἐγὼ δέ φημι πρῶτα
 μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα
 5 φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βου-
 λεῦσαι δ' ἂν βέλτιστα τοὺς ξυνετούς, κρίναι δ' ἂν ἀκούσαν-
 τας ἄριστα τοὺς πολλούς, καὶ ταῦτα ὁμοίως καὶ κατὰ μέρος

is only in form, the second member being practically denied. See on 1. 73. 11; 3. 37. 12.—25. **μετὰ πολλῶν ἰσονομείσθαι**: cf. Schol. *ἰσότητοι εἶναι μετὰ τῶν πολλῶν*. He prob. had therefore in his text *τῶν πολλῶν*, which would answer very well to *ὀλίγοι* (19), and is adopted by Hude: *ἰσονομείσθαι* found elsewhere only in late writers.—26. **τοὺς αὐτούς**: i.e. the citizens of the same state. The democratic principle here expressed (*δίκαιον . . . ἀξιοῦσθαι*) is in direct opposition to the view of Alcibiades in 16. 16 *οὐδὲ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονοῦντα μὴ ἴσον εἶναι*.

39. The democratic form of government is wrongly reproached with an unjust distribution of power; rather would an oligarchy restrict all the advantages of government to a small number.—1. **φήσει τις**: introducing an objection, as [Xen.] *Ath. Pol.* 3. 7. For position, see on 10. 1.—2. **ξυνετόν, ἴσον**: for neut. pred. adj. with fem. subj., see G. 925; H. 617. Cf. 3. 37. 1, 16.—**ἴσον**: Schol. *δίκαιον*.—**τὰ χρήματα**: wrongly suspected by Kr. and v. H. and supported by its repetition below (5).—3. **ἄρχειν ἄριστα**: depends on *βελτίστους*. See on *ἀπατάσθαι ἄριστοι* 3. 38. 21 and *κακοὶ προφυλάξασθαι* 38. 8.

Cf. also infs. with *κράτιστος* 1. 138. 19; 2. 81. 9; 8. 68. 6. *ἄριστα* is unnecessarily rejected by v. H., as *βελτίστους* by Cobet. The reading of Laur. *βελτίους* seems certainly a copyist's slip, esp. in the light of the following superlatives *ἀρίστους, βέλτιστα, ἄριστα*.—**πρῶτα μὲν**: for the usual *πρῶτον μὲν*.—4. **ξύμπαν**: *the whole*.—5. **βουλεύσαι**: *give advice* (act.), as 3; 42. 25; 4. 68. 30; 8. 76. 33.—6. **κρίναι**: *give decisions* (of the popular assembly), as 1. 87. 2; 2. 40. 8; 3. 43. 17.—7. **ταῦτα**: to be understood, with the Schol., of the three classes named (*τοὺς πλουσίους, τοὺς ξυνετούς, τοὺς πολλούς*), not, with Grote ("in a democracy these functions, one and all, find their proper place"), of the threefold activity (*φυλάσσειν, βουλευεῖν, κρίνειν*); for *ἰσομοιρεῖν* is, as in 16. 18, personal and active, to *have an equal part*, i.e. in the duties as in the advantages of public life. The sense is then: "and these classes alike both separately (i.e. according to the indicated difference of station) and all together (i.e. in the popular assembly) in a democracy share equally." For *ταῦτα* (neut.) of classes of citizens, cf. Alcibiades in 18. 33 *τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβές*.

καὶ ξύμπαντα ἐν δημοκρατία ἰσομοιρεῖν. ὀλιγαρχία δὲ τῶν 2
 μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ
 10 πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαντ' ἀφελομένη ἔχει· ἃ
 ὑμῶν οἳ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται, ἀδύνατα ἐν
 μεγάλῃ πόλει κατασχέιν.

40 “Ἀλλ' ἔτι καὶ νῦν, ὧ πάντων ἀξυνετώτατοι, εἰ μὴ μαν- 1
 θάνετε κακὰ σπεύδοντες, [ἣ ἀμαθέστατοί ἐστε] ὧν ἐγὼ οἶδα
 Ἑλλήνων, ἣ ἀδικώτατοι εἰ εἰδότες τολμᾶτε, ἀλλ' ἦτοι μαθόντες

8. ὀλιγαρχία διέ κτέ.: transition to direct discourse for the sake of vividness and intensity. — 9. τῶν δ' ὠφελίμων: part. gen. with πλεονεκτεῖ, answering to τῶν μὲν κινδύνων μεταδίδωσι. — 10. ξύμπαντ': (i.e. ξύμπαντα τὰ ὠφέλιμα) so with v. H. for ξύμπαν of the Mss. — ἀφελομένη ἔχει: takes and holds. For this periphrasis for the perf., cf. 76. 10; 1. 38. 15. Freq. in tragic poets, esp. Soph. See GMT. 47; Gild., Syn. 295. — ἃ: the just indicated objects of oligarchic effort. For the acc. with προθυμοῦνται, cf. 5. 17. 6; 8. 90. 9. — 11. οἱ δυνάμενοι: = οἱ ὀλιγαρχικοί, with whom are placed their pupils οἱ νέοι. See on 38. 22. Cf. [Xen.] Ath. Pol. 2. 18 ἡ πλούσιος ἡ γενναῖος ἡ δυνάμενος. — ἀδύνατα: in the sense of καίπερ ἀδύνατα ὄντα. — 12. κατασχέιν: hold fast, as in 11. 1, 86. 9, not attain, as in 9. 16; 2. 62. 25. For the act. inf., see GMT. 763; Gild., Syn. 143.

40. Whoever has the common weal at heart will beware of oligarchic intrigues and not be deceived by false reports of danger. Our city will know how to ward off the Athenians if they come, and to preserve its freedom against machinations from within. — 1. ἀλλ' ἔτι καὶ . . . αὔξετε: if the bracketed words [ἣ ἀμαθέστατοί ἐστε],

which all the Mss. give, be retained, we may explain, with Jowett, that “the words ἀλλ' ἔτι καὶ νῦν were intended to be followed more closely by αὔξετε, but Thuc. has gone off upon the word ἀξυνετώτατοι.” The clause εἰ μὴ μανθάνετε κακὰ σπεύδοντες is then prot. to ἣ ἀμαθέστατοί ἐστε ὧν . . . Ἑλλήνων, as εἰ εἰδότες τολμᾶτε is to ἣ ἀδικώτατοι. After this practical parenthesis, the admonitory const. is resumed with ἀλλ' ἦτοι. But it seems better, with Dobree and Madvig, to reject ἣ ἀμαθέστατοί ἐστε as the gloss of a copyist, meant doubtless to balance ἣ ἀδικώτατοι and supply a government for ὧν . . . Ἑλλήνων. With the words ἣ ἀμαθέστατοί ἐστε removed, ὧν . . . Ἑλλήνων becomes a limitation of πάντων all the more emphatic after the intervening clause εἰ μὴ . . . σπεύδοντες. After the extended address, expressed in two corresponding members (ὧ ἀξυνετώτατοι, εἰ μὴ . . . σπεύδοντες . . . ἣ ἀδικώτατοι, εἰ εἰδότες τολμᾶτε), the repetition of ἀλλά (3), to resume the intended admonition, is natural. — μανθάνετε κακὰ σπεύδοντες: for suppl. ptc. in indir. disc., see GMT. 904. κακά is cogn. acc. — 3. ἦτοι . . . γε ἦ: see on 34. 10. — μαθόντες: removes the reproach of ἀξυνετώτατοι, as μεταγόντες

γε ἡ μεταγνόντες τὸ τῆς πόλεως ξύμπασι κοινὸν αὖξετε, ἡγη-
 5 σάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλεόν οἱ ἀγαθοὶ ὑμῶν
 ἥπερ τὸ τῆς πόλεως πλήθος μετασχεῖν, εἰ δ' ἄλλα βουλή-
 σεσθε, καὶ τοῦ παντὸς κινδυνεῦσαι στερηθῆναι. καὶ τῶν
 τοιῶνδε ἀγγελιῶν ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέφοντας
 ἀπαλλάγητε. ἡ γὰρ πόλις ἤδε καὶ εἰ ἔρχονται Ἀθηναῖοι 2
 10 ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς (καὶ στρατηγοὶ εἰσιν ἡμῖν
 οἱ σκέφονται αὐτά) καὶ εἰ μὴ τι αὐτῶν ἀληθές ἐστιν, ὥσπερ

that of ἀδικῶτατοι. — 4. **ξύμπασι**: pleonastic after κοινόν, to emphasize the community of interest; to which further expression is given in the participial clause (ἡγησάμενοι κτέ.), where the good results are promised esp. to the ἀγαθοί. — 5. **τοῦτο**: sc. τὸ κοινὸν τῆς πόλεως, i.e. the whole that is shared with others (μετασχεῖν). The more natural const. would be the gen. (τοῦτου), which Steup adopts after v. H. and Badham. — **καὶ ἴσον καὶ πλεόν**: in equal or larger measure. For καὶ allowing a choice, see on 1. 82. 12. — **πλεόν ἥπερ τὸ τῆς πόλεως**: ἥπερ only here in Thuc., rare in Attic prose, found esp. in Hdt. and Hom. See App. — **οἱ ἀγαθοὶ ὑμῶν**: with ἡγησάμενοι, in explan. appos. Cf. 32. 7. — 6. **εἰ δ' ἄλλα βουλήσεσθε**: as opp. to τὸ τῆς πόλεως ξύμπασι κοινὸν αὔξειν, pointing to a continuation of oligarchical machinations. — 7. **τοῦ παντὸς στερηθῆναι**: i.e. by death or banishment, in case of defeat in conflict with the opp. party. — **κινδυνεῦσαι**: sc. ἂν from the first member, as Kr. explains. St. and Hude write κἀν . . . κινδυνεῦσαι. Cl. and Steup consider that by the hypothetic εἰ ἄλλα βουλήσεσθε the inf. is sufficiently justified even without ἂν. See on 24. 3. — **καὶ τῶν τοιῶνδε ἀγγελιῶν . . . ἀπαλλάγητε**: have done with such reports, understanding that

you are dealing with those who perceive (your objects) and will not permit them. For πρὸς, against, in relation to, see on 3. 43. 15. αἰσθανομένους, which Laur. offers, would suit the context here; but αἰσθομένους has the support of all the other Mss., and seems justified by 38. 8 ἡμεῖς δὲ κακοὶ . . . αἰσθόμενοι ἐπεξελθεῖν. The aor. was evidently before the Schol., who seems, moreover, to have read ὡς πρὸς προαἰσθομένους (cf. Schütz, Ztschr. f. d. Gymnasialw. XXXIII, 1879, p. 94). — 8. **μὴ ἐπιτρέφοντας**: abs., as in 17 below. See on 1. 71. 5.

9. **καὶ εἰ ἔρχονται Ἀθηναῖοι**: to this corresponds καὶ εἰ μὴ τι . . . ἐστιν. As only the second clause has to do with the idea contained in ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέφοντας, the first clause is in thought subordinate to the second, the sense being, "as this city, if the Athenians really come, will ward them off, so also etc." For similar cases of parataxis, see on 9. 11. — 10. **καὶ στρατηγοὶ . . . αὐτά**: as a side remark, to be indicated as a parenthesis. — 11. **οἱ σκέφονται αὐτά**: cf. τὸ ἐαυτοῦ μόνον σκοπῶν 12. 9; τὸ σεαυτοῦ σκοπῶν Plat. Phaedr. 232 D. αὐτά of the matters in hand or under discussion, as 10. 5. See on 1. 1. 10. So αὐτῶν (11), of them, i.e. the reports. — ὥσπερ οὐκ οἴομαι: sc. τι

- οὐκ οἶμαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα καὶ ἐλομένη ἡμᾶς ἄρχοντας αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὴ δ' ἐφ' αὐτῆς σκοποῦσα τοὺς τε λόγους ἀφ' ὑμῶν
 15 ὥς ἔργα δυναμένους κρινεῖ καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ τοῦ ἀκούειν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἔργῳ φυλασσομένη μὴ ἐπιτρέπειν πειράσεται σφάζειν.”
- 41 Τοιαῦτα μὲν Ἀθηναγόρας εἶπε, τῶν δὲ στρατηγῶν εἰς 1 ἀναστὰς ἄλλον μὲν οὐδένα ἔτι εἶασε παρελθεῖν, αὐτὸς δὲ πρὸς τὰ παρόντα ἔλεξε τοιάδε· “Διαβολὰς μὲν οὐ σῶφρον 2 οὔτε λέγειν τινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέ-
 5 χεσθαι, πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὁρᾶν ὅπως εἰς τε ἕκαστος καὶ ἡ ξύμπασα πόλις καλῶς τοὺς ἐπιόντας

αὐτῶν ἀληθὲς εἶναι.—12. πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα: *frightened at your reports*. So πρὸς with καταπλαγεῖναι, as with χαλεπαίνειν 2. 22. 1, 59. 10; with ἀθυμεῖν 2. 88. 11; with δεῖσαι 3. 60. 2; with λυπεῖσθαι 2. 64. 32. Cf. also 58. 4 and 7. 74. 1.—14. αὐτὴ ἐφ' αὐτῆς: *itself of itself*, i.e. without allowing interference from outside, esp. from you. Cf. ἐφ' ἐαντῶν 8. 8. 5; ἐπὶ σφῶν αὐτῶν 2. 63. 11; 5. 67. 3; 8. 63. 20.—τοὺς τε λόγους ἀφ' ὑμῶν: *the speeches that come from you*. Cf. 1. 37. 5; 7. 77. 17. For art. not repeated, see on 1. 51. 11; 4. 9. 5.—15. ὥς ἔργα δυναμένους: *as meaning deeds*. For force of δυναμένους, cf. 36. 8. βουλομένους of Laur. is clearly a slip of the copyist and cannot be supported by βουλόμενον εἶναι 5. 65. 9.—16. ἐκ τοῦ ἀκούειν: sc. τὰς τοιάσδε ἀγγελίας. For ἐκ, see on 38. 24.—17. μὴ ἐπιτρέπειν: as above (8), in reference to the hostile designs of opponents.

41. After the vehement speech of Athenagoras one of the strategi forbids further speeches, but calls upon all,

in view of the reports, to be ready to repel the enemy, and promises for the government watchfulness and energy.

—1. τοιαῦτα μὲν: see on 19. 1.—τῶν στρατηγῶν: fifteen, acc. to 72. 12, constituting the highest executive authority.—2. ἀναστὰς: *rising to speak*, as ἀνιστάμενοι 8. 76. 9. Generally Thuc. uses παρίεναι, *come forward*.—3. πρὸς τὰ παρόντα: *with reference to present circumstances*, as 46. 27. See on 2. 22. 1.

Διαβολὰς: *personal imputations*, such as Athenagoras had indulged in against the oligarchs.—4. τινὰς: the orators as contrasted with τοὺς ἀκούοντας, the assembly as a whole.—ἐς ἀλλήλους: *against one another*, as ἐς τοὺς ἄλλους 1. 68. 2. See on 4. 28. 2.—5. πρὸς τὰ ἐσαγγελλόμενα: *in view of the reports that are coming in* (pres.).—ὁρᾶν ὅπως: with fut. indic., as 3. 46. 16; 5. 27. 9. GMT. 339. For ὅτῳ τρόπῳ with fut., cf. 33. 12, and see on 1. 107. 18.—εἰς τε ἕκαστος καὶ ἡ ξύμπασα πόλις: appos. to implied ἡμεῖς.—6. καλῶς τοὺς ἐπιόντας . . . ἀμύνεσθαι: cf. κάλλιστα ἀμυνεῖσθε αὐτοὺς 33. 12.

παρασκευασόμεθα ἀμύνεσθαι. καὶ ἦν ἄρα μηδὲν δεήσῃ, οὐ- 3
 δεμία βλάβη τοῦ τε τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ
 ὄπλοις καὶ τοῖς ἄλλοις οἷς ὁ πόλεμος ἀγάλλεται (τὴν δ' ἐπι- 4
 10 μέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἔχομεν), καὶ τῶν πρὸς τὰς
 πόλεις διαπομπῶν ἅμα ἔς τε κατασκοπὴν καὶ ἦν τι ἄλλο
 φαίνεται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη καὶ ὃ τι
 ἂν αἰσθώμεθα ἐς ὑμᾶς οἴσομεν."

Καὶ οἱ μὲν Συρακόσιοι τοσαῦτα εἰπόντος τοῦ στρατηγοῦ

7. ἦν ἄρα: *if indeed*, as 3. 56. 15, 67. 4, indicating a doubt, as the speaker, in contrast with Athenagoras, considers the approach of the Athenians probable. — δεήσῃ: *sc. ἀμύνεσθαι*. — οὐδεμία βλάβη τοῦ τε τὸ κοινὸν κοσμηθῆναι καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἔχομεν as a parenthetical explanation introduced by epexegetical δέ, thus making καὶ τῶν . . . διαπομπῶν correl. to τοῦ τε τὸ κοινὸν κοσμηθῆναι and dependent on οὐδεμία βλάβη. In agreement with Hermocrates (34. 1 τὰ τε αὐτοῦ παρασκευαζόμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες κτέ.) the strategus here refers to the most important means of defense, equipment at home and securing of assistance from outside, and rightly declares that neither will do harm if there shall be no need to defend themselves. ἐξέτασις, the regular expression for military reviews (*cf.* 45. 7, 96. 16, 97. 11; 4. 74. 11), suits τῶν διαπομπῶν ill; whereas the appenedix ἅμα ἔς τε κατασκοπὴν . . . ἐπιτήδειον has its proper effect only as based on the assumption ἦν μηδὲν δεήσῃ. Cl.'s view and arrangement have met with general adoption. But see App. — 8. καὶ ἵπποις καὶ ὄπλοις: connected as in 1. 80. 12; 2. 100. 7. — 9. οἷς ὁ πόλεμος ἀγάλλεται: οἷς χαίρει ὁ πόλεμος, ὡν

χρῆζει, Schol. War is personified here, as in 34. 13; 1. 122. 4; 2. 36. 13; 3. 82. 18; 4. 18. 13.

10. ἡμεῖς: of the strategi, ὑμᾶς (13) of the popular assembly. — τῶν . . .

διαπομπῶν: as Hermocrates had recommended 34. § 1. The word is found elsewhere only in App. Bell. Civ. 5. 71.

— 11. ἔς τε κατασκοπὴν: *with a view to finding out*, i.e. "their readiness for war" (Cl.), or "their state of mind in the present condition of things" (St.), or "about the coming and the designs of the enemy" (Valla, etc.). — καὶ ἦν τι ἄλλο φαίνεται ἐπιτήδειον: i.e. about the prospect of help or the seeking of future alliances. — 12. τὰ δὲ καὶ ἐπιμελελήμεθα: *and this care we have in part already taken*. τὰ δέ cogn. acc. with ἐπιμελελήμεθα, which refers to ἐπιμέλειαν.

— καὶ ὃ τι ἂν αἰσθώμεθα: *and whatever we find out*, referring to κατασκοπὴν. —

13. ἐς ὑμᾶς οἴσομεν: *we will bring before you*, i.e. for action by decree or otherwise. Schol. μηνύσομεν ὑμῖν. So φέρειν, nuntiare, referre, Dem. 6. 28 τοὺς ἐνεγκόντας τὰς ὑποσχέσεις, and freq. in the tragic poets (Aesch. Sept. 40, Eur. Phoen. 1072). Hence neither ἀνολύσομεν (the usual word), which Kr. conjectures, nor ἐσολύσομεν (v. II.) is necessary here. — 14. τοσαῦτα: used esp. of

15
42 διελύθησαν ἐκ τοῦ ξυλλόγου. οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερ- 1
κύρᾳ αὐτοὶ τε καὶ οἱ ξύμμαχοι ἅπαντες ἦσαν. καὶ πρῶτον
μὲν ἐπεξέτασιν τοῦ στρατεύματος καὶ ξύνταξιν ὥσπερ ἔμελλον
ὀρμιεῖσθαι τε καὶ στρατοπεδεύσεσθαι οἱ στρατηγοὶ ἐποιή-
5 σαντο, καὶ τρία μέρη νείμαντες ἐν ἐκάστῳ ἐκλήρωσαν, ἵνα
μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος καὶ λιμένων καὶ τῶν
ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρὸς τε τᾶλλα εὐκοσμότεροι
καὶ ῥάους ἄρχειν ὦσι, κατὰ τέλη στρατηγῶ προστεταγμένοι.
ἔπειτα δὲ προὔπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς 2
10 ναῦς εἰσομένας αἵτινες σφᾶς τῶν πόλεων δέξονται. καὶ εἶρητο

short speeches. See on 35. 1; 2. 12. 1.
—15. διελύθησαν ἐκ τοῦ ξυλλόγου: as
Hdt. 3. 73. 11, and διελύθησαν ἐκ τοῦ
συνεδρίου Hdt. 8. 56. 8. Cf. διελύθησαν ἐκ
τῶν λόγων 5. 113. 2.

42. The Athenian generals make for
the fleet assembled at Coreyra the
necessary preparation to cross over to
Italy and Sicily.—1. οἱ δ' Ἀθηναῖοι
ἤδη . . . ἦσαν: continuation of 32. § 2.
—3. ἐπεξέτασιν: *after-muster*, found
only here. It means the final review of
the united fleet following that made of
the separate divisions on setting out.—
4. στρατοπεδεύσεσθαι: Kr.'s conjecture,
adopted by v. H. and Hude, for στρα-
τοπεδεύεσθαι of the Mss. The two infs.
are closely connected and express ac-
tions that are naturally closely related,
and no good reason can be assigned for
a change in tense. L. Herbst, *Gegen*
Cobet, p. 17, explains στρατοπεδεύεσθαι,
be encamped, as expressing esp. dura-
tion; but it was quite uncertain how
long the individual dispositions would
continue. St. cites in defense of the
pres. 99. 9, 10, and Dem. 21, 55; but
in both these passages the infs. do not

stand so close together.—5. τρία μέρη
νείμαντες: sc. τὸ στράτευμα of τοῦ στρα-
τεύματος. See Kühner-Gerth II, 1, 323.
Cf. δύο μέρη ποιήσαντες 62. 2.—ἐν . . .
ἐκλήρωσαν: cf. 62. 2; 8. 30. 5.—6. ἅμα
πλέοντες: Valckenaer's necessary cor-
rection of ἀναπλέοντες of the Mss.—
λιμένων: very few, of course, could ac-
commodate the combined fleet.—7. ἐν
ταῖς καταγωγαῖς: means *putting in* at
various seaports. The corresponding
verb is *καταλρεῖν*, for Thuc. does not,
like Hom., Hdt., and others, use *κατά-
γεσθαι*, corresponding to *ἀνάγεσθαι*.—
8. ῥάους ἄρχειν: for limiting inf., see
Gild., Syn. 143; GMT. 763. Cf. ῥάδια κα-
τασχέιν 6. 9. 17; ἀδύνατα κατασχέιν 6. 39.
12; ῥᾶστοι ἀμύνεσθαι 4. 10. 15; χαλεπαὶ
ἄρξει 7. 14. 5; ἄξιος θανμάσαι 1. 138. 11;
ἄξιον φοβηθῆναι 1. 142. 6; δίκαια καὶ πρέ-
ποντα ἀποκρίνασθαι 1. 144. 16; πολὺν πε-
ραιούσθαι 6. 34. 27. Pass. infs. are rare
in this const. in Thuc.: 3. 40. 8 δίκαιος
ἀντιδίδοσθαι; 3. 94. 22 χαλεπὸς καταστρα-
φῆναι.—τέλη: of divisions of ships, as
1. 48. 7.—προστεταγμένοι: as 5. 8. 14.

10. εἰσομένας: fut. ptc. of the object
in view as 6. 28; 1. 29. 3; 7. 83. 4.—

- 43 αὐταῖς προαπαντάν, ὅπως ἐπιστάμενοι καταπλέωσι. μετὰ δὲ ταῦτα τοσῆδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιοῦντο· τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν καὶ δυοῖν Ῥοδίων
5 πεντηκοντόροιον (τούτων Ἀττικά μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἐξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων). ὀπλίταις δὲ τοῖς ξύμπασιν ἑκατὸν καὶ πεντακισχιλίοις (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου.
10 ἑπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων

εἶρητο: as 30. 4.—11. προαπαντάν: i.e. before the fleet had reached the coast (καταπλεῖν). The word is found also 1. 69. 22; 4. 92. 28; and in late writers.

43, 44. Enumeration of all divisions of the fleet. Voyage from Coreyra to the coast of Italy. The attitude of the cities of Italy is little friendly. The Athenians encamp in the territory of Rhegium to await news from Sicily.—2. τοσῆδε: pred. put forward; cf. 44. 1 τοσαύτη after the enumeration. The whole = τοσῆδε ἦν ἡ παρασκευή, ἣ μετὰ ταῦτα . . . ἐπεραιοῦντο.—τῇ παρασκευῇ: dat. of the whole followed by the parts in appos.—3. ἐπεραιοῦντο: impf. of the events in progress; so also διέπλει 44. 1 and ξυνοδιέβαλλε 44. 7. Cf. 1. 114. 9; 3. 111. 11; 4. 25. 43.—ταῖς πάσαις: in all. Cf. 1. 13; and see on 1. 60. 6.—4. Ῥοδίων: masc. ending in the most and best Mss. Elsewhere Thuc. in ethnic terms has also the fem.: 104. 11; 5. 84. 7. The relation of the Rhodians at that time to Athens was not just that of the Methymnaeans and Chians,

(νεῶν παροκωχῇ αὐτόνομοι 85. 8); the Rhodians paid rather tribute, as appears from the tribute lists.—5. αἱ μὲν ἐξήκοντα: art. with numerals as parts of a whole. So 14 and freq.—6. στρατιώτιδες: = ὀπιταγωγοί 25. 8, 31. 20. See on 1. 116. 8.—7. καὶ τῶν ἄλλων ξυμμάχων: the Methymnaeans and Coreyraeans seem to be esp. meant.—τοῖς ξύμπασιν: cf. 2. 2.—9. ἐκ καταλόγου: from the list of citizens of the three upper property-classes liable to military service.—10. θῆτες: citizens of the lowest property-class, who served usually as oarsmen, but in extraordinary cases, as here, served as mariners (ἐπιβάται) with hoplite-armor.—11. τῶν ὑπηκόων: see on 69. 21. They were, as the enumeration shows, 2150, i.e. 5100—2950 (1500 + 700 + 500 + 250). Kr.'s suggestion to insert the number in the text is unnecessary, since any observant reader could easily figure it out, just as the sum total (2900) of non-Athenian hoplites, which is not given. The mention, too, of the contingents of the different places (cf. 2. 9. § 4)

πεντακόσιοι καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ
 διακόσιοι), τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακο-
 σίοις (καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν), καὶ σφενδο-
 15 νήταις Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι ψιλοῖς φυγάσιν
 εἴκοσι καὶ ἑκατόν, καὶ ἱππαγωγῶ μιᾷ τριάκοντα ἀγούσῃ ἱπ-
 44 πέας. τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει, 1
 τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὀλκάδες μὲν τριάκοντα σιτα-
 γωγοί, καὶ τοὺς σιτοποιοὺς ἔχουσαι καὶ λιθολόγους καὶ τέ-
 κτονας καὶ ὅσα ἐς τειχισμὸν ἐργαλεία, πλοῖα δὲ ἑκατόν ἃ
 would have little value.—12. **Μαντι-
 νέων καὶ μισθοφόρων:** of Mantineans and
 other mercenaries (for καὶ, see on 4. 5. 6),
 if the text is sound. But since the
 source of the non-Athenian hoplites,
 so far as these are not from the ὑπήκοοι,
 is given in the context, and we have in
 7. 57. 48 *Μαντινῆς καὶ ἄλλοι Ἀρκάδων
 μισθοφόροι*, Cl.'s conjecture that ἄλλων
 Ἀρκάδων before μισθοφόρων has dropped
 out meets with favor from recent edi-
 tors. The fact that acc. to 29. 11 τῶν
 Μαντινέων τινὲς shared for the sake of
 Alcibiades the expedition to Sicily (cf.
 61. § 5 and 1. 60. § 2) can as little be
 urged against the Mantineans being
 mercenaries, as the fact that acc. to 5.
 81. § 1 the state of Mantinea could
 hardly have participated in that expe-
 dition. Cf. further Nicias' remark 22. 3
 καὶ ἦν τινα ἐκ Πελοποννήσου δυνάμεθα ἢ πεῖ-
 σαι ἢ μισθῷ προσαγαγέσθαι.—14. **Κρή-
 τες:** cf. 25. 13.—15. **Μεγαρεῦσι ψιλοῖς
 φυγάσιν εἴκοσι καὶ ἑκατόν:** see App. on
 19. 2. These Megarians were doubtless
 of those who, acc. to 4. 74. § 2, in 424 B.C.
 after the departure of the Athenians,
 secretly withdrew (ὑπεξῆλθον) in fear
 of the opposing faction.—16. **ἱππα-
 γωγῶ:** cf. 2. 56. 6; 4. 42. 4.—**τριάκοντα
 ἱππέας:** these 30 cavalrymen are not
 mentioned again. At the beginning of
 the winter of 415–414 the Athenians
 are said to have no horsemen (σφίσι
 οὐ παρόντων ἱππέων 64. 8), and in 98. § 1
 650 horsemen are mentioned as got to-
 gether from various sources, but with
 no allusion to these 30. Hence G.
 Osberger (*Festgruß für Heerwagen, Erlan-
 gen, 1882, p. 74 ff.*) plausibly conjec-
 tures that ἱππέας was miscopied for
 ἱπποτοξότας (94. 18; cf. 2. 13. 54; 5. 84. 9).
 44 1. **ἡ πρώτη παρασκευὴ πρὸς τὸν
 πόλεμον:** as opp. to the ἄλλη στρατιά
 voted in 7. 16. 6 and referred to 7. 42.
 10 στρατὸν ἶσον καὶ παραπλήσιον τῷ προ-
 τέρῳ ἐπεληλυθότα. Cf. also 94. § 4; 7. 16.
 § 2.—2. **τούτοις:** referring per syne-
 sin to παρασκευή, which consequently
 means here only the troops.—3. **τοὺς
 σιτοποιούς:** acc. to Nicias' advice 22.
 8.—**λιθολόγους:** here and 7. 43. 15 about
 equal to the general term λιθουργοί (4.
 69. 6; 5. 82. 28). It indicates the im-
 portance of choice of stones for forts
 and other structures indicated by λογά-
 δην in 66. 10; 4. 4. 6, 31. 13.—4. **ἐς
 τειχισμὸν ἐργαλεία:** cf. 7. 18. 28. It was
 the tools that were wanting at Pylos
 4. 4. § 2.—**πλοῖα δὲ ἑκατόν:** with σιτα-
 γωγοί ὀλκάδες, as 30. 3.—**ἃ . . . ξυνέ-
 πλει:** most recent editors, including

- 5 ἐξ ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει· πολλὰ δὲ καὶ ἄλλα
πλοῖα καὶ ὀλκάδες ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπο-
ρίας ἔνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τὸν
Ἰόνιον κόλπον. καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρὸς 2
τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα καὶ ὡς ἕκαστοι ἡνυπό-
10 ρησαν παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δε-
χομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ,
Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως ἀφίκοντο ἐς Ῥή-
γιον τῆς Ἰταλίας ἀκρωτήριον. καὶ ἐνταῦθα ἤδη ἡθροίζοντο, 3
καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς ἔσω οὐκ ἐδέχοντο, στρα-
15 τόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτεμίδος ἱερῷ, οὗ
αὐτοῖς καὶ ἀγορὰν παρείχον, καὶ τὰς ναῦς ἀνελκύσαντες
ἡσύχασαν. καὶ πρὸς τε τοὺς Ῥηγίνοὺς λόγους ἐποίησαντο,

Cl., follow Duker in bracketing ἃ and putting a full stop after διέπλει, construing ὀλκάδες with ξυνέπλει. But with this const. μετὰ τῶν ὀλκάδων is disturbing, whereas placing a comma, with Kr., after διέπλει removes all difficulty. — 5. ἐξ ἀνάγκης: = ἡναγκασμένα (cf. 22. 8). — μετὰ τῶν ὀλκάδων: as well as the merchantmen. These 30 merchantmen also went ἐξ ἀνάγκης, as is clear from the following sentence. — ξυνέπλει: sc. τῇ πρὸς τὸν πόλεμον παρασκευῇ. — 6. ἐκούσιοι: with ὀλκάδες, as 7. 57. 44 ἐκούσιοι with στρατιά. Cf. καθ' ἐκουσίαν 8. 27. 16. — 7. ἃ πάντα: includes both ὀλκάδες and πλοῖα. — ξυνδιέβαλλε: sc. τῇ στρατιᾷ. Schol. ξυνδιεπεραιώθη. In this sense prob. only here. Cf. διαβάλλειν 30. 6.

8. ἡ πᾶσα παρασκευὴ: i.e. the στρατιά with ὀλκάδες and πλοῖα. — πρὸς ἄκραν Ἰαπυγίαν: see on 30. 5. — 9. καὶ ὡς ἕκαστοι ἡνυπόρρησαν: sc. προσβαλεῖν, as (where and how) they severally found opportunity to land. Finite verb with

ὡς ἕκαστοι as 4. 96. 29. — 10. τὴν Ἰταλίαν: for the restricted use of the term in Thuc., see on 1. 12. 14. — οὐ δεχομένων . . . ἄστει: explained by 50. § 1. δέχεσθαι ἀγορᾷ = ἀγορὰν παρέχειν. The same explanation also for ὕδατι καὶ ὄρμῳ, the latter meaning only an open anchor place, not a secure harbor (λιμὴν). — 12. Λοκρῶν: i.e. the Epizephyrian Locrians or those near the promontory Zephyrium. — Ῥήγιον . . . ἀκρωτήριον: cf. 4. 24. 13. On the earlier Sicilian expedition of the Athenians Rhegium had been their chief base (3. 86. 20, 88. 13, 115. 6; 4. 25. 53).

14. οὐκ ἐδέχοντο: sc. οἱ Ῥηγῖνοι. — 15. ἐν τῷ . . . ἱερῷ: i.e. in sacred ground belonging to the temple. — 17. καὶ πρὸς τε τοὺς Ῥηγίνοὺς: and to the Rhegians also. τε, which adds a third clause after κατεσκευάσαντο and ἡσύχασαν, is bracketed by Kr., St., and others. For καὶ . . . τε, as here, cf. 1. 9. 20; 2. 68. 19; 8. 68. 12, 76. 19. See on 103. 21.

- ἀξιούντες Χαλκιδέας ὄντας Χαλκιδεύσιν οὔσι Λεοντίνοις βοη-
θεῖν· οἱ δὲ οὐδὲ μεθ' ἐτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὃ τι ἂν
20 καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ, τοῦτο ποιήσιν. οἱ δὲ 4
πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτ' ὅπως ἄριστα
προσοίονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα
προσέμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων εἰ ἔστιν
ἂ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.
- 45 Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἦδη καὶ ἀπὸ
τῶν κατασκόπων σαφῇ ἡγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι,
καὶ ὥς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ καὶ
οὐκέτι ἠπίσταντο. καὶ ἔς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα
5 μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἐς τὰ περιπόλια
τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμεζον, τὰ τε ἐν τῇ πόλει ὅπλων
ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῇ ἐστι, καὶ τὰλλα ὥς
ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι καθίσταντο.

— 18. **Χαλκιδέας ὄντας**: as 79. 6. Cf. Strabo 6. p. 257 c *κτίσις ἐστὶ τὸ Ῥήγιον Χαλκιδέων*. — **Χαλκιδεύσιν οὔσι Λεοντίνοις**: see 3. § 3. — 19. **οὐδὲ μεθ' ἐτέρων**: see on 2. 67. 34. — **ὃ τι ἂν . . . ξυνδοκῇ**: for the form, cf. 8. 84. 14 *ξυνεδόκει δὲ καὶ τοῖς ἄλλοις ξυμμάχοις ταῦτα*. As a fact all the Italiote cities held aloof for the moment from the war.

21. **πρὸς τὰ . . . πράγματα**: with *προσοίονται*. Cf. 5. 105. 17. — **ὅτ' ὅπως**: for the more usual *ὅπως*, with fut. indie., as 11. 23, 33. 12; 1. 107. 18; and freq. — 22. **τὰς πρόπλους ναῦς**: cf. 42. § 2. It is to be inferred that these ships after completing their first task were sent to Eggesta (cf. 46. 1). The rare word *πρόπλους* also 46. 1; Isocr. 59 D, and later. — 23. **εἰ ἔστιν**: pregnant, *whether it really exists*. — 24. **ἂ ἔλεγον . . . οἱ ἄγγελοι**: cf. 8. § 2. For impf.

with the force of plpf., see on 4. 24. 3. Gild., Syn. 224; Kr. Spr. 53, 2, 8.

45. Meanwhile news comes to Syracuse of the arrival of the Athenians at Rhegium; and now measures for defense are pushed with zeal. — 1. **ἀπὸ τῶν κατασκόπων . . . ἡγγέλλετο**: cf. 41. § 4. *πολλαχόθεν ἡγγέλλετο* as 32. 14. For *ἀπὸ*, see on 28. 1. — 3. **ὥς ἐπὶ τούτοις**: *with a view to this*. For *ἐπὶ* here and 8 below, cf. 1. 65. 7; 7. 62. 14. — 4. **οὐκέτι ἠπίσταντο**: as before, 32. § 3, 35. § 1. — **ἐνθα μὲν**: = *πρὸς μὲν τοὺς*, i.e. *τοὺς ὑπηκόους*. Cf. 21. 11. — 5. **πρὸς δὲ τοὺς**: i.e. *τοὺς αὐτόνομους*. For the order, cf. 66. 6. On the matter, cf. 34. § 1. — **τὰ περιπόλια**: Schol. *τὰ ἐν τῇ χώρᾳ φρούρια*. Cf. 3. 99. 4; 7. 48. 32. — 6. **τὰ ἐν τῇ πόλει**: proleptic obj. of *ἐσκόπουν*. — **ὅπλων ἐξετάσει καὶ ἵππων**: see on 41. 10. — 8. **ὅσον οὐ παρόντι**: (sc.

- 46 Αἱ δ' ἐκ τῆς Ἑγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνον- 1
 ται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι ὅτι τᾶλλα
 μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα
 μόνα φαίνεται. καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμῳ ἦσαν ὅτι 2
 5 αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι οὐκ ἐθε-
 λήσαντες ξυστρατεύειν. οὓς πρῶτον ἤρξαντο πείθειν καὶ εἰκὸς
 ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσιν αἰεὶ
 ἐπιτηδείους. καὶ τῷ μὲν Νικία προσδεχομένῳ ἦν τὰ παρὰ
 τῶν Ἑγεσταίων, τοῖν δὲ ἐτέροιν καὶ ἀλογώτερα. οἱ δὲ Ἑγε- 3
 10 σταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε ὅτε οἱ πρῶτοι πρέ-
 σβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν

πολέμῳ) also 1. 36. 8. For ὅσον οὐ, *all but, tantum non*, see on 2. 94. 6.

46. Those who had been sent to investigate the matter announce to the Athenians that the reports of the Egestaeans as to their resources are untrue. Story of the deception practiced upon the former Athenian envoys in Egesta. — 1. ἐκ τῆς Ἑγέστης: attached proleptically to the subj. See on 1. 8. 9. For the matter, cf. 44. § 4. — 3. ἃ ὑπέσχοντο: cf. 6. § 2, 3; 8. § 2. — 4. φαίνεται: *are to be found*.

5. ἀντεκεκρούκει: Schol. *παρά γνώμην ἀπηντήκει, ἀπεβεβήκει*. Cf. Dem. 18. 198 ἀντέκρουσέ τι καὶ γέγονεν ὅλον οὐκ ἔδει. The verb agrees in number with the nearest subj. (τοῦτο), in spite of the directly following pl. οἱ Ῥηγῖνοι οὐκ ἐθελήσαντες. To both subjects belongs πρῶτον: *because to them at the start not only this (the disappointment at Egesta) had come in the way, but the refusal of the Rhegians*. This const. of πρῶτον is unavoidable because the second circumstance antedated the other. πρῶτον here, as 1. 103. 16 and freq., strength-

ens ἀρχεσθαι. Van H.'s conjecture πρώτους would introduce an unusual sort of pleonasm. — οἱ Ῥηγῖνοι οὐκ ἐθελήσαντες: for the subst. force of the ptc., see App. on 4. 63. 2. — 6. πείθειν καὶ εἰκὸς ἦν: sc. ξυστρατεύειν. — 8. προσδεχομένῳ ἦν: for this periphrasis see GMT. 900; Kr. Spr. 48, 6, 4. See on 2. 3. 10; 7. 35. 8. On the matter, cf. 12. 5, 22. 14. — 9. τοῖν ἐτέροιν: Alcibiades and Lamachus. — καὶ ἀλογώτερα: *rather incomprehensible (or unexpected)*. "Somewhat disconcerting," W. E. Heitland (Jour. of Philol. XXIV, 8). For the force of the comp., cf. βιαίτερον ἀναγαγόμενοι 2. 33. 14; ἀναχώρησις βιαιώτερα 4. 31. 15; αὐθαδέστερόν τι ἀπεκρίνατο 8. 84. 5.

οἱ δὲ Ἑγεσταῖοι: the exegetical δέ introduces an added explanation of the whole occurrence, the aorists from ἐξετεχνήσαντο to διεθρόσαν (23) with the force of plpfs. Cf. 2. 2. 11; 4. 1. 4. — 10. οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων: cf. 6. § 3, 8. § 2. — 11. ἦλθον αὐτοῖς: for the dat., see on 1. 13. 12. Kühn. 423, 5. See C. F. Smith, Trans. Amer. Phil.

χρημάτων· ἔς τε τὸ ἐν Ἑρυκί ἱερὸν τῆς Ἀφροδίτης ἀγα-
 γόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνο-
 χόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ
 15 ὄντα ἀργυρᾷ πολλῷ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως
 χρημάτων παρείχετο, καὶ ἰδίᾳ ξενίσσεις ποιούμενοι τῶν τριη-
 ριτῶν τά τε ἐξ αὐτῆς Ἑγέστης ἐκπώματα, καὶ χρυσᾶ καὶ
 ἀργυρᾶ, ξυλλέξαντες καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων, καὶ Φοινι-
 κικῶν καὶ Ἑλληνίδων, αἰτησάμενοι ἐσέφερον ἐς τὰς ἐστιά-
 20 σεις ὡς οἰκεῖα ἕκαστοι. καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς 4
 αὐτοῖς χρωμένων καὶ πανταχοῦ πολλῶν φαινομένων μεγάλῃν
 τὴν ἔκπληξιν τοῖς ἐκ τῶν τριήρων Ἀθηναίοις παρείχε, καὶ
 ἀφικόμενοι ἐς τὰς Ἀθήνας διεθρόησαν ὡς χρήματα πολλὰ
 ἴδοιεν. καὶ οἱ μὲν αὐτοὶ τε ἀπατηθέντες καὶ τοὺς ἄλλους 5
 25 τότε πείσαντες, ἐπειδὴ διήλθεν ὁ λόγος ὅτι οὐκ εἴη ἐν τῇ Ἑγέ-
 στη τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιω-
 47 τῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο. καὶ

Assoc. XXV, 69 f.—12. *ἔς τε τὸ ἐν*
Ἑρυκί ἱερὸν: τε correl. with *καὶ ἰδίᾳ*
 (16). The sent. itself, as part of *τοιόνδε*
τι, follows, as generally, without *γάρ*
 or other copula. See on 1. 89. 2.—
 14. *ἃ ὄντα ἀργυρᾷ . . . παρείχετο*: which
 being silver made, with a small money
 value, a much greater show. It seems
 that the envoys, dazed by the number
 of silver consecrated vessels, without
 estimating their value imagined the
 treasures to be much more than what
 they saw. One must remember that it
 was a question of monthly subsidies of
 60 talents (about \$75,000). See 8. § 1.
 As to the form of expression, cf. 1. 10.
 15 *διπλασίαν ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ*
τῆς φανερᾶς ὀφείας τῆς πόλεως.—16. *ξενί-*
σεις ποιούμενοι: periphrasis for *ξενίζον-*
τες. *ξένισις*, which is found only here,
 Pollux (6. 7) calls *τραχύ*. See Lobeck

ad Phryn. p. 351.—17. *καὶ χρυσᾶ καὶ*
ἀργυρᾶ: cf. 32. 6.—19. *ἐσέφερον*: imperf.
 of repeated occurrences.—20. *ἕκαστοι*:
 v. H. writes *ἕκαστος* here as in 15. 17.

ὡς ἐπὶ τὸ πολὺ: for the most part; so
 with most of the best Mss. for *ὡς ἐπὶ*
πολύ (see on 14. 12. 4).—22. *παρείχε*:
 sc. *ταῦτα* general subj. to be supplied
 from the context. See on 31. 30; 2. 3.
 14.—23. *διεθρόησαν*: had spread the re-
 port. Cf. 8. 91. 1 (where blame is im-
 plied) and Xen. Hell. 1. 6. § 4.

24. *καὶ οἱ μὲν κτέ.*: return to main
 narrative, *οἱ μὲν* referring to the first
 envoys of the Athenians.—26. *αἰτίαν*
εἶχον: as 14. 5; 3. 13. 34; here pass.
 with *ὑπό*. Cf. Plato. Apol. 38 c; Idt. 5.
 73. 17.—27. *πρὸς τὰ παρόντα*: cf. 41.
 3, and see on 2. 22. 1.

47. In the council of generals Nicias
 declared for bringing Selinus to terms

Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινούντα πάσῃ τῇ στρα-
 τιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἦν μὲν παρέχωσι
 χρήματα παντὶ τῷ στρατεύματι Ἐγεσταῖοι, πρὸς ταῦτα βου-
 5 λεύεσθαι, εἰ δὲ μή, ταῖς ἐξήκοντα νανσύν, ὅσασπερ ἤτήσαντο,
 ἀξιοῦν διδόναι αὐτοὺς τροφήν, καὶ παραμείναντας Σελινουν-
 τίους ἢ βία ἢ ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω, παραπλεύ-
 σαντας τὰς ἄλλας πόλεις καὶ ἐπιδείξαντας μὲν τὴν δύναμιν
 τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ
 10 ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε, ἦν μὴ τι δι' ὀλίγου
 καὶ ἀπὸ τοῦ ἀδοκήτου ἢ Λεοντίνους οἰοί τε ὧσιν ὠφελῆσαι ἢ
 τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπα-
 48 νῶντας τὰ οἰκεία μὴ κινδυνεύειν. Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆ-
 ναι τοσαύτῃ δυνάμει ἐκπλεύσαντας αἰσχροῦς καὶ ἀπράκτους

with Eggesta either peaceably or forcibly, but before the other cities to make a display of Athens' power, then without further operations return home. — 2. ἦν γνώμη: with inf., as 1. 62. 8. — 3. ἐφ' ὅπερ: for which very purpose, as 1. 59. 6. On the matter, cf. 8. § 2. — 5. ὅσασπερ ἤτήσαντο: referring to 8. 4. — 7. διαλλάξαι αὐτοῖς: Schol. τοῖς Ἐγεσταίοις. Codex Laur. gives αὐτοῖς, most Mss. αὐτοὺς owing to misconception. For const., cf. 2. 95. 7. — καὶ οὕτω: and so, i.e. when that is done, as 5. 38. 5, 55. 8. Cf. 48. 10, 49. 15. — παραπλεύσαντας: generally used abs., with acc. also 62. 7, 104. 14; 7. 56. 2; 8. 56. 21, 94. 4, 101. 9. παρ' αὐτὴν τὴν γῆν 8. 104. 2. — 8. ἐπιδείξαντας . . . πόλεις: cf. 11. 14. — 9. ἐς τοὺς φίλους καὶ ξυμμάχους: even Nicias can no longer avoid recognizing the Eggestaeans as real allies of the Athenians. See App. on 6. 11. — 10. δι' ὀλίγου: διὰ ταχέων, Schol. See on 11. 14. —

11. ἀπὸ τοῦ ἀδοκήτου: periphrasis for adv., as ἀπὸ τοῦ προφανοῦς 1. 35. 17, 66. 7; ἀπὸ τοῦ εὐθέος 3. 43. 5. See on 34. 50. — 12. τῇ πόλει: with μὴ κινδυνεύειν, not to imperil the safety of the state (cf. 9. 15, 10. 17), which is made still worse by δαπανῶντας τὰ οἰκεία, expending their own resources. — 13. τὰ οἰκεία: as opp. to the resources of the Eggestaeans.

48. Alcibiades, on the contrary, advises to win over to the Athenian alliance not only the other Hellenic cities, except Selinus and Syracuse, but also the Sicels and then to attack Syracuse and Selinus, unless these cities should yield to the Athenian demands. — 2. ἀπράκτους: Pp.'s and Kr.'s conjecture for ἀπράκτως of the Mss. Cl. retained the adv.; but as Thuc. uses the adj. often, while the adv. occurs elsewhere only in late writers (e.g. Plut. Arist. 18, Cato M. 1), it seems best to adopt the adj., as most recent editors

ἀπελθεῖν, ἀλλ' ἐς τε τὰς πόλεις ἐπικηρυκεύεσθαι πλὴν Σελι-
 νούντος καὶ Συρακουσῶν τὰς ἄλλας, καὶ πειρᾶσθαι καὶ τοὺς
 5 Σικελοὺς τοὺς μὲν ἀφιστάναι ἀπὸ τῶν Συρακοσίων, τοὺς δὲ
 φίλους ποιεῖσθαι, ἵνα σῖτον καὶ στρατιὰν ἔχωσι, πρῶτον δὲ
 πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ
 εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρα-
 10 τιαῖ ἱκανωτάτην ἔσεσθαι), προσαγαγομένους δὲ τὰς πόλεις,
 εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσας καὶ
 49 οἱ δὲ Λεοντίνους ἐῷσι κατοικίζειν. Λάμαχος δὲ ἄντικρυς ἔφη 1

do. For correlation of adv. and adj., see on 3. 4. 4.—3. ἐς τὰς πόλεις ἐπικηρυκεύεσθαι: this verb with ἐς only here in Thuc., with πρὸς and pers. subj. 4. 108. 16; 7. 49. 5; 8. 70. 12; with ὡς 7. 48. 14; freq. with dat. (Kr.).—4. τὰς ἄλλας: referring clearly to the other Siceliote cities, which Nicias also refers to as ἄλλαι in 20. 10. Cf. 41. 10.—τοὺς Σικελοὺς τοὺς μὲν κτέ.: see on 34. 2.—6. ἔχωσι: sc. οἱ Ἀθηναῖοι, i.e. may have always at disposal (ἀπὸ τούτων τῶν πόλεων Schol., perhaps also, as Pr. suggests, καὶ τῶν Σικελῶν). St. writes in his text edition σχῶσι (so Bm.), and several recent editors adopt Dobree's conjecture παρέχωσι (de Siculis). Even if the Athenians had brought along not only troops but provisions (cf. 44. § 1), additions in both directions would be welcome. For the provisioning, cf. e.g. 88. § 4, 103. § 2, and for troops 62. § 5, 103. § 2.—7. Μεσσηνίους: already previously allies of the Athenians for a short time (3. 90. § 4; 4. 1. § 1).—ἐν πόρῳ . . . καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας: for they are most conveniently situated for the passage to and landing in Sicily. The

expressions ἐν πόρῳ κατὰ κῆσθαι (1. 120. 8) and προσβολὴν ἔχειν (4. 1. 5) are here united with strengthened meaning. For the obj. gen. with προσβολή, cf. 4. 1. 5; 7. 4. 38.—8. ἐφόρμησιν: i.e. means of watching and opposing every hostile movement. This meaning is clear from 8. 15. § 1, where of the ἐφορμοῦσαι νῆες first eight ἀπολείπουσι τὴν φυλακὴν, then the remaining twelve likewise τὴν ἐφόρμησιν. See on 49. 18.—10. τις: one, with tacit but unmistakable reference. Cf. 4. 68. 24, 28; 5. 14. 22.—οὕτως ἤδη: so now, after ptc. as 1. 37. 4.—11. οἱ μὲν, οἱ δέ: the former οἱ Σελινούντιοι, the latter οἱ Συρακόσιοι, in chiasmic order as 1. 120. 20; 2. 64. 28; 3. 63. 15; 5. 16. 3.—12. Λεοντίνους ἐῷσι κατοικίζειν: subj. of inf. is τοὺς Ἀθηναῖους. Cf. 8. 12.

49. Lamachus, however, was for immediate attack on Syracuse, which would insure to the Athenians all the advantages of a surprise and would win over the rest of the Siceliotes. Megara he claimed would be the most suitable ship-station.—1. ἄντικρυς πλεῖν: to sail direct. Cf. 2. 4. 26. ἄντικρυς elsewhere in Thuc. in fig. sense. See on 1. 122. 15.

χρήναι πλεῖν ἐπὶ Συρακούσας καὶ πρὸς τῇ πόλει ὡς τάχιστα
 τὴν μάχην ποιείσθαι, ἕως ἔτι ἀπαράσκευοὶ τέ εἰσι καὶ μάλιστα
 ἐκπεπληγμένοι. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον 2
 5 εἶναι· ἣν δὲ χρονίῃσιν πρὶν ἐς ὄψιν ἔλθειν, τῇ γνώμῃ ἀναθαρ-
 σοῦντας ἀνθρώπους καὶ τῇ ὄψει καταφρονεῖν μᾶλλον. αἰφνί-
 διοι δὲ ἣν προσπέσωσιν, ἕως ἔτι περιδεεῖς προσδέχονται,
 μάλιστ' ἂν σφᾶς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς
 ἐκφοβῆσαι, τῇ τε ὄψει (πλείστοι γὰρ ἂν νῦν φανῆναι) καὶ
 10 τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κιν-
 δύνῳ τῆς μάχης. εἰκὸς δὲ εἶναι καὶ ἐν τοῖς ἀγροῖς πολ- 3
 λοὺς ἀποληφθῆναι ἔξω διὰ τὸ ἀπιστεῖν σφᾶς μὴ ἥξειν,

—2. πρὸς τῇ πόλει: *near the city* (i.e. under the walls). Cf. Plut. Nic. 14 μάχην ἔγγιστα τῆς πόλεως τιθέναι. —3. τὴν μάχην ποιείσθαι: cf. 5. 65. 17.

5. χρονίῃσιν: *delay, lose time*. Also 8. 16. 12. —6. καὶ τῇ ὄψει καταφρονεῖν: *also on sight despise*. The simple dat. is induced by antithesis to τῇ γνώμῃ ἀναθαρσοῦντας, hence v. H.'s conjecture *κάν τῇ ὄψει* is unnecessary. Cf. 2. 11. 21 τῇ μὲν γνώμῃ θαρσαλέως στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρεσκευάσθαι. —καταφρονεῖν: opp. to ἐκπεπληγμένοι (4). Cf. 11. 20, 33. 13, 35. 5. The inf. pres. (not fut.) to express generality. See St., Qu. Gr.² p. 6. —αἰφνιδιοι: preferable to αἰφνιδιον of the Mss., acc. to Thucydidean usage (4. 75. 18; 8. 14. 6, 28. 9). For the emphatic position, cf. 13. 10 and see on 1st. 10. 5. From *ἕως . . . προσδέχονται*, it is clear that αἰφνιδιοι refers only to the immediate advance without further preparations (cf. ἀντικρυς πλεῖν 1. 1 and τῷ αὐτίκα κινδύνῳ τῆς μάχης 1. 10), not to an unexpected attack. That the Syracusans expected an immediate attack is confirmed by

63. § 2.—8. σφᾶς περιγενέσθαι: this is the reading of all Mss., but Bk.'s conjecture *σφείς*, on account of *πλείστοι* (9), has been adopted by St., Hude, and Bm. (not in text edition). But the accus. is sufficiently protected by 96. 5; 3. 111. 13; 7. 21. 17; 8. 32. 15. —κατὰ πάντα: explained by the following datives.

12. ἀποληφθῆναι: without ἂν after *εἰκὸς εἶναι*. GMT. 416, 421. See on 1. 81. 13. The Mss. vary between *ἀποληφθῆναι* and *ἀπολειφθῆναι*, but only the former suits the context (*διὰ τὸ . . . ἥξειν*). —διὰ τὸ ἀπιστεῖν . . . ἥξειν: *on account of disbelief in our coming*, not referring to present conditions and the advance proposed by Lamachus (*now* the Syracusans expect an immediate attack), but to the past and the coming of the Athenians to Sicily, which the Syracusans had so long not credited. Of the sentiments dominant in Syracuse till quite recently (cf. 45. 4 οὐκέτι ἡπίστουν) Lamachus might very well have got knowledge. On *ἀπιστεῖν μὴ* with dependent inf., cf. 4. 40. 5 and

- καὶ ἐσκομιζομένων αὐτῶν τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων, ἣν πρὸς τῇ πόλει κρατοῦσα καθέξεται. τοὺς τε ἄλλους 4
 15 Σικελιώτας οὕτως ἤδη μᾶλλον καὶ ἐκείνοις οὐ ξυμμαχήσειν καὶ σφίσι προσιέναι καὶ οὐ διαμελλήσειν περισκοποῦντας ὁπότεροι κρατήσουσι. ναύσταθμον δὲ ἐπαναχωρήσαντας καὶ ἐφόρμησιν τὰ Μέγαρα ἔφη χρῆναι ποιέεισθαι, ἃ ἦν ἐρήμα, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολλὴν οὔτε ὁδόν.
 50 Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο αὐτὸς τῇ Ἀλκι- 1
 βιάδου γνώμῃ. μετὰ δὲ τοῦτο Ἀλκιβιάδης τῇ αὐτοῦ νηὶ

see on 3. 32. 13. GMT. 807.—13. καὶ ἐσκομιζομένων αὐτῶν . . . καθέξεται: and while they were attempting to carry in (their property) the army would not lack supplies, if it encamped under the walls victorious. Against this explanation of Cl.'s Steup objects that the ἀποληφθῆναι must have put a stop to the ἐσκομίζεσθαι, and he conjectures something like ἐσβαλοῦσαν ἔτι to have fallen out before ἐσκομιζομένων.—ἐσκομιζομένων: used abs., cf. 2. 18. 15.—χρημάτων: supplies, not merely money. Cf. 97. 27; 1. 49. 21; 3. 74. 10; 7. 24. 7, 25. 7.—14. κρατοῦσα: victorious, i.e. in the μάχη mentioned in 3 and 11.

15. οὕτως: see on 47. 7.—ἤδη μᾶλλον: cf. 59. 5, 105. 14.—16. περισκοποῦντας ὁπότεροι κρατήσουσι: cf. 4. 73. 5 περιορωμένους ὁποτέρων ἡ νίκη ἔσται.—17. ἐπαναχωρήσαντας: returning thither (from their first attack on Syracuse), i.e. with the fleet, for the land army would be encamped before the city (πρὸς τῇ πόλει ἐκαθέξεται).—18. ἐφόρμησιν τὰ Μέγαρα: on the reading, see App. Against Alcibiades, who had praised the advantages of Messene as λιμένα καὶ ἐφόρμησιν ἱκανωτάτην (48. 8), Lamachus recommends the nearer Megara

i.e. Hyblaea (4. 8), which the Syracusans under Gelon had destroyed (4. § 2, 94. § 1), as ναύσταθμον (ship and supply station, see on 3. 6. 10) and ἐφόρμησιν (watch station against the enemy, see on 48. 8). For the art., cf. 75. 4, 97. 25; 7. 25. 15.—19. ἀπέχοντα . . . οὔτε πλοῦν πολλὴν οὔτε ὁδόν: cf. 97. 8 οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.

50. Still Lamachus accepts the view of Alcibiades. The latter thereupon negotiates in vain with the Messenians; then all three generals undertake with 60 ships a voyage of reconnoissance to Naxos, where they are received, to Catana, where they are rejected, and to Syracuse, where through 10 ships sent into the Great Harbor they announce their intentions with reference to Leontini and get information about preparations at Syracuse; whereupon they return to Catana.—1. προσέθετο αὐτός: so all the better Mss. except M, not καὶ αὐτός, which would indicate adhesion from others. It is only emphasized that Lamachus, although of a different opinion, for himself adopts the view of Alcibiades, to avoid a split. Therewith the divergent view of Nicias is implied, which however did not

διαπλεύσας ἐς Μεσσήνην καὶ λόγους ποιησάμενος περὶ ξυμ-
μαχίας πρὸς αὐτούς. ὥς οὐκ ἔπειθεν. ἀλλ' ἀπεκρίναντο πόλει
5 μὲν ἂν οὐ δέξασθαι. ἀγορὰν δ' ἔξω παρέξειν. ἀπέπλει ἐς τὸ
'Ρήγιον. καὶ εὐθὺς συμπληρώσαντες ἐξήκοντα ναὺς ἐκ πασῶν 2
οἱ στρατηγοὶ καὶ τὰ ἐπιτήδεια λαβόντες παρέπλεον ἐς Νάξον,
τὴν ἄλλην στρατιὰν ἐν 'Ρηγίῳ καταλιπόντες καὶ ἓνα σφῶν
αὐτῶν. Ναξίων δὲ δεξαμένων τῇ πόλει παρέπλεον ἐς Κατάνην. 3
10 καὶ ὥς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο (ἐνήσαν γὰρ αὐτόθι
ἄνδρες τὰ Συρακοσίων βουλόμενοι), ἐκομίσθησαν ἐπὶ τὸν
Τηρίαν ποταμόν. καὶ αὐλισάμενοι τῇ ὑστεραίᾳ ἐπὶ Συρα-
κούσας ἔπλεον. ἐπὶ κέρως ἔχοντες τὰς ἄλλας ναὺς, δέκα δὲ 4
τῶν νεῶν προύπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαί τε καὶ

prevent, as shown in what follows, a start being made on the plan of Alcibiades.—2. τῇ αὐτοῦ νηί: i.e. with the trireme which as trierarch he had fitted out and commanded; so 61. 25 ἔχων τὴν ἑαυτοῦ ναῦν.—3. ἐς Μεσσήνην: the winning of Messene had been designated by Alcibiades (48. 7) as the next task of the Athenians.—4. ἔπειθεν: impf. of continued effort. See on 4. 4. 1.—πόλει: in the city, dat. as 4. 103. 15.—5. ἂν οὐ δέξασθαι . . . παρέξειν: transition from aor. inf. with ἂν to fut. inf.; see on 1. 127. 6. The refusal is not so definite as the concession: "in the city they could not receive them, they would however provide them with provisions outside." For the unusual order ἂν οὐ—for which v. H. writes οὐκ ἂν—Kr. compares from Attic prose Xen. Anab. 2. 3. 18 and Dem. 9. 9. See Kr. Spr. 59, 7, 5.

6. συμπληρώσαντες: i.e. manning the squadron of 60 ships from the three divisions in common (42. 5).—8. ἓνα: most prob. Nicias, who had opposed

the whole plan of Alcibiades. Certainly it could not have been Alcibiades (51. 4).

11. ἄνδρες: see on 10. 5.—τὰ Συρακοσίων βουλόμενοι: more freq. φρονοῦντες (51. 8; 3. 68. 18; 5. 84. 5; 8. 31. 7). See on 2. 79. 8.—12. Τηρίαν: now Fiume di S. Leonardo, near which Leontini was situated. Holm, Gesch. Siz. I, 28.—13. ἐπὶ κέρως ἔχοντες τὰς ἄλλας ναὺς: i.e. the 50, after 10 of the 60 had been sent off, remained in the line in which they had sailed out. For ἐπὶ κέρως, see on 32. 10. It is necessary to punctuate with comma before δέκα, since also the 10 ships ἐπὶ Συρακούσας ἔπλεον. For transition from ptc. to fin. verb, see on 1. 57. 10; 4. 69. 11, 106. 4.

14. ἐς τὸν μέγαν λιμένα πλεῦσαι: this and the foll. inf. to execute the task indicated in προύπεμψαν. Cf. similar inf., after προτάσσειν 100. 13; after πέμπειν 4. 132. 15; 6. 8. 13, 15; after περιπέμπειν 5. 2. 11; after ὑπεκπέμπειν 4. 8. 12; after κομίζειν 5. 56. 12. For the position of τε, see on 34. 17.—

- 15 κατασκέψασθαι εἴ τι ναυτικόν ἐστι καθειλκυσμένον, καὶ
 κηρύξαι ἀπὸ τῶν νεῶν προσπλεύσαντας ὅτι Ἀθηναῖοι ἤκουσι
 Λεοντίνους ἐς τὴν ἑαυτῶν κατοικιοῦντες κατὰ ξυμμαχίαν καὶ
 ξυγγένειαν· τοὺς οὖν ὄντας ἐν Συρακούσαις Λεοντίνων ὡς
 παρὰ φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι. ἐπεὶ 5
 20 δ' ἐκηρύχθη καὶ κατεσκέψαντο τὴν τε πόλιν καὶ τοὺς λιμένας
 καὶ τὰ περὶ τὴν χώραν, ἐξ ἧς αὐτοῖς ὀρμωμένοις πολεμητέα
 51 ἦν, ἀπέπλευσαν πάλιν ἐς Κατάνην. καὶ ἐκκλησίας γενομένης 1
 τὴν μὲν στρατιὰν οὐκ ἐδέχοντο οἱ Καταναῖοι, τοὺς δὲ στρα-
 τηγούς ἐσελθόντας ἐκέλευον, εἴ τι βούλονται, εἰπεῖν. καὶ
 5 ἐκκλησίαν τετραμμένων οἱ στρατιῶται πυλίδα τινὰ ἐνφοκο-
 δομημένην κακῶς ἔλαθον διελόντες καὶ ἐσελθόντες ἡγό-
 ραζον [ἐς τὴν πόλιν]. τῶν δὲ Καταναίων οἱ μὲν τὰ τῶν 2

15. ἐστι καθειλκυσμένον: for the periphrasis, see App. on 1. 1. 5.—17. ἑαυτῶν: emphasizing the esp. important obj. Λεοντίνους. Cf. 1. 17. 5 ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον εἰ μὴ τι πρὸς περιόλους τοὺς αὐτῶν ἐκάστοις. Kr. Spr. 51, 2, 6.—18. τοὺς ὄντας ἐν Συρακούσαις Λεοντίνων . . . ἀπιέναι: cf. 5. 4. 10. The inf. after κηρύσσειν (as 4. 37. 8; 5. 115. 7; and after ἀνείπεν ὁ κήρυξ 2. 2. 27) because it is here not, as before (ὅτι . . . ξυγγένειαν), an announcement, but a demand.—19. Ἀθηναίους: in most Mss. miswritten Ἀθηναίων. The prep. is not repeated, as 1. 84. 19; 4. 41. 6.

21. πολεμητέα: see on 1. 7. 2.

51. While the Catanæans are holding a popular assembly a part of the Athenian army break into the city; thereupon the adherents of the Syracusans withdraw and the remaining citizens declare for the Athenians, who then betake themselves with their whole

fleet from Rhegium to Catana.—1. ἐκκλησίας: τῶν Καταναίων Schol.—2. τὴν μὲν στρατιὰν . . . εἰπεῖν: Pp. compares the bearing of the Acanthians toward Brasidas 4. 84. § 2.—3. εἴ τι βούλονται: sc. εἰπεῖν. See App. on 14. 91. 18.—4. πρὸς τὴν ἐκκλησίαν τετραμμένων: *their attention wholly occupied with the assembly.* See on 2. 40. 6.—5. ἐνφοκοδομημένην κακῶς: sc. τῷ τείχει. κακῶς = ἀτέχνως, σαθρῶς (Schol.).—6. διελόντες: *breaking through.* Cf. 4. 48. 11, 110. 18, 111. 8.—ἡγόραζον: Schol. ἀντὶ τοῦ ἐν ἀγορᾷ διατρίβειν. Freq. in Hdt. (2. 35. 9; 3. 137. 3, 139. 10; 4. 78. 21, 164. 21), rare in Attic (Ar. Eq. 1373; Lysist. 633; Xen. Hell. 2. 4. 14; Resp. Lac. 9. 4). Cf. 2. 2. 21 θέσθαι ἐς τὴν ἀγορὰν τὰ ὅπλα (under similar circumstances).—7. ἐς τὴν πόλιν: rightly bracketed by v. H. and most recent editors. ἐσελθόντες alone is quite as intelligible here as ἐσελθόντας in 3; besides, if expressed,

Συρακοσίων φρονούντες, ὡς εἶδον τὸ στράτευμα ἔνδον. εὐθὺς
 περιδεεῖς γενόμενοι ὑπεξῆλθον οὐ πολλοί τινες, οἱ δὲ ἄλλοι
 10 ἐψηφίσαντό τε ξυμμαχίαν τοῖς Ἀθηναίοις καὶ τὸ ἄλλο στρά-
 τευμα ἐκέλευον ἐκ Ῥηγίου κομίζειν. μετὰ δὲ τοῦτο διαπλεύ- 3
 σαντες οἱ Ἀθηναῖοι ἐς τὸ Ῥήγιον πάσῃ ἤδη τῇ στρατιᾷ
 ἄραντες ἐς τὴν Κατάνην, ἐπειδὴ ἀφίκοντο. κατεσκευάζοντο
 52 τὸ στρατόπεδον. ἐσηγγέλλετο δὲ αὐτοῖς ἔκ τε Καμαρίνης. 1
 ὡς, εἰ ἔλθοιεν, προσχωροῖεν ἄν. καὶ ὅτι Συρακόσιοι πληροῦσι
 ναυτικόν. ἀπάσῃ οὖν τῇ στρατιᾷ παρέπλευσαν πρῶτον μὲν
 ἐπὶ Συρακούσας· καὶ ὡς οὐδὲν ἡῦρον ναυτικὸν πληρούμενον.
 5 παρεκομίζοντο αὖθις ἐπὶ Καμαρίνης καὶ σχόντες ἐς τὸν
 αἰγιαλὸν ἐπεκηρυκεύοντο. οἱ δ' οὐκ ἐδέχοντο, λέγοντες σφίσι

ἐς τὴν πόλιν must surely have come before or right after ἐσελθόντες.

τὰ τῶν Συρακοσίων φρονούντες: see on 50.11.—8. ἔνδον: it is not necessary to add ὅν, with v. II. and others. Cf. 5. 56. 5, where Cl., it is true, thought of adding ὄντας before πάντας.—9. ὑπεξῆλθον: of the same thing also 4.74. 7.—οὐ πολλοί τινες: see on 1.5.

11. διαπλεύσαντες: this reading of Vat. is, with Bk., Kr., and Cl., to be preferred to πλεύσαντες of the rest of the Mss. διαπλεῖν is the proper term for crossing a sea, as 44.1, 50.3. Cf. also διάπλους 31.43.—12. πάσῃ ἤδη τῇ στρατιᾷ: no more with only a part as 50. § 2.—13. κατεσκευάζοντο: were arranging, i.e. set about arranging; meanwhile came the following announcements (ἐσηγγέλλετο). On the camp, cf. 64. § 3, 75. § 2, 88. § 5.

52. Vain attempt of the Athenian fleet to win over the Camarinaeans. First hostilities after landing in the territory of the Syracusans. Return to Catana.—1. ἔκ τε Καμαρίνης: cor-

related with καὶ ὅτι Συρακόσιοι κτέ. (2); the announcements came simultaneously from different quarters.—5. αὖθις: further, after πρῶτον (3) implying advance not retrogression. Cf. 90.4; 5.36.11, 76.9; 8.22.13, and see on 1.70.9.—σχόντες ἐς: see on 3.29.5 and 7.1.14.—ἐς τὸν αἰγιαλόν: on the open coast, as opp. to λιμὴν, in which they were not received.—6. σφίσι τὰ ὅρκια εἶναι κτέ.: accordingly the Athenians must have based their call to the Camarinaeans to join them on a sworn agreement between Camarina and Athens. But this compact was hardly, as Cl. supposed, the peace of Gela (4.65. § 1, 2). For we have no warrant for assuming that this peace had regulated also the relations of the Athenians to the Sicilian cities to which they had lent assistance against Syracuse, i.e. Leontini, Camarina, etc. On the other hand, the passage in 75. § 3 πυνθανόμενοι τοὺς Ἀθηναίους ἐς τὴν Καμάρinan κατὰ τὴν ἐπὶ Λάχηςτος γενομένην ξυμμαχίαν πρεσβεύσθαι, εἰ πως προσαγάγοιτο

τὰ ὄρκια εἶναι μιᾷ νηὶ καταπλεόντων Ἀθηναίων δέχεσθαι,
 ἣν μὴ αὐτοὶ πλείους μεταπέμπωσιν. ἄπρακτοι δὲ γενόμενοι
 ἀπέπλεον· καὶ ἀποβάντες κατὰ τι τῆς Συρακοσίας καὶ ἄρπα- 2
 10 γὴν ποιησάμενοι καὶ τῶν Συρακοσίων ἱππέων βοηθησάντων
 καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειράντων ἀπεκο-
 53 μίσθησαν ἐς Κατάνην. καὶ καταλαμβάνουσι τὴν Σαλαμι- 1
 νίαν ναῦν ἐκ τῶν Ἀθηνῶν ἤκουσαν ἐπὶ τε Ἀλκιβιάδην, ὡς
 κελεύσοντας ἀποπλεῖν ἐς ἀπολογίαν ὧν ἡ πόλις ἐνεκά-
 λει, καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν τῶν μετ' αὐτοῦ

αὐτοὺς (cf. 82. § 1 ἀφικόμεθα ἐπὶ τῆς πρό-
 τερον οὔσης ξυμμαχίας ἀνανεώσει) makes
 strongly for an alliance concluded be-
 tween Athens and Camarina at the
 time of the command of Laches (3. 86.
 § 1 ff.). — 7. **μιᾷ νηί**: i.e. coming with
 only one ship and asking admittance.
 Cf. 2. 7. 13; 3. 71. 4. — 8. **μεταπέμπωσιν**:
 used by Thuc. in both act. and mid.
 with same force. See on 1. 112. 6.

9. **ἀποβάντες**: on the return to Cat-
 ana. — **κατὰ τι τῆς Συρακοσίας**: at some
 point of Syracusan territory on the coast.
 — 10. **ποιησάμενοι καὶ . . . βοηθησάν-
 των**: for combination of ptes. concord-
 ant and absolute, cf. 4. 54. 16, 133. 3.
 GMT. 876. — 11. **τινὰς ἐσκεδασμένους**:
 of the Athenians who had scattered
 ἀρπαγὴν ποιούμενοι.

53. They find the Salaminia just
 arrived from Athens to summon to
 trial Alcibiades, on charges preferred
 against him by the state, as well as
 some others, accused partly with him
 of profanation of the mysteries, partly
 of mutilation of the Hermae. For at
 Athens prevailed now the greatest fear
 and mistrust in recollection of the tyr-
 anny of the Peisistratids. — 1. **τὴν Σα-
 λαμινίαν ναῦν**: one of the two Athenian

state triremes. See on 3. 33. 2. **ναῦν**,
 which might have been omitted, is
 found also 61. 19. Cf. 8. 74. 1 τὴν Πά-
 ραλον ναῦν. — 2. **ὡς κελεύσοντας**: after
 τὴν Σαλαμινίαν ναῦν, for the synesis, see
 on 1. 52. 4. Cobet suspects **ὡς κελεύσον-
 τας ἀποπλεῖν**, St. **ὡς κελεύσοντας**, both un-
 necessarily. — 3. **ἀποπλεῖν**: sail back, as
 often: 1. 89. 12; 2. 94. 19; 3. 79. 7, 85.
 3, 88. 13; 4. 56. 9, 65. 9. — **ὧν ἡ πόλις
 ἐνεκάλει**: acc. to 61. § 1 reference is here
 made not only to the profanation of the
 mysteries, but also to a plot against the
 democracy (cf. 28. § 2). The expres-
 sion implies that in the interim a for-
 mal charge against Alcibiades had been
 brought before the people. — 4. **τῶν
 στρατιωτῶν τῶν μετ' αὐτοῦ**: Cl. explains,
 dependent on ἐπ' ἄλλους τινὰς (cf. 2. 51.
 4 ἄλλο οὐδὲν τῶν εἰωθότων). Steup ob-
 jects that thus μετ' αὐτοῦ is strange, since
 Alcibiades as one of the three generals
 commanded only the third of the army
 that fell to him by lot (42. § 1), and
 that the gens. **μεμνημένων ὡς ἀσεβοῦν-
 των** cannot be explained. He suggests
 ἐπ' ἄλλους τινὰς, **τῶν στρατιωτῶν τινῶν
 μετ' αὐτοῦ κτέ.** Hude writes **τῶν στρα-
 τιωτῶν, τῶν (μέν) μετ' αὐτοῦ κτέ.**, which
 is doubtless just what Thuc. intended,

5 μεμνημένων περὶ τῶν μυστηρίων ὡς ἀσεβούντων, τῶν δὲ καὶ περὶ τῶν Ἑρμῶν.

Οἱ γὰρ Ἀθηναῖοι, ἐπειδὴ ἡ στρατιὰ ἀπέπλευσεν, οὐδὲν 2
ἦσσαν ζήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν
περὶ τοὺς Ἑρμᾶς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς
10 μνηντάς, ἀλλὰ πάντα ὑπόπτως ἀποδεχόμενοι διὰ πονηρῶν
ἀνθρώπων πίστιν πάνυ χρηστοὺς τῶν πολιτῶν ξυλλαμβά-
νοντες κατέδουν, χρησιμώτερον ἡγούμενοι εἶναι βασανίσαι
τὸ πρᾶγμα καὶ εὐρεῖν ἢ διὰ μνηντοῦ πονηρίαν τινὰ καὶ χρη-
στὸν δοκοῦντα εἶναι αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν. ἐπι- 3
15 στάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν
παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην καὶ προσ-
έτι οὐδ' ὑφ' ἐαυτῶν καὶ Ἀρμοδίου καταλυθεῖσαν, ἀλλ' ὑπὸ
Λακεδαιμονίων ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόπτως ἐλάμβανε.

as Kr. also understands. — μετ' αὐτοῦ: cf. 28. 5 ὧν καὶ τὸν Ἀλκιβιάδην ἐπητιῶντο and 61. 4 τὰ μυστικά, ὧν ἐπαίτιος ἦν. — 5. τῶν δὲ καὶ περὶ τῶν Ἑρμῶν: of the mutilation of the Hermæ Alcibiades had not been accused, acc. to 28. § 1 and 61. § 1.

7. οὐδὲν ἦσσαν ζήτησιν ἐποιοῦντο κτέ.: cf. 27. § 2. — 9. οὐ δοκιμάζοντες τοὺς μνηντάς: i.e. without satisfying themselves of their credibility. — 10. πάντα ὑπόπτως ἀποδεχόμενοι: in their state of suspicion accepting everything. Cf. διαβολὰς ἀποδέχεσθαι 41. 4. Lindau's conjecture ἀνυπόπτως does not agree with the context. — πονηρῶν ἀνθρώπων: obj. gen. with πίστιν. — 12. βασανίσαι: sift to the bottom, examine closely; elsewhere of persons (7. 86. 18; 8. 92. 10). — 13. καὶ χρηστὸν δοκοῦντα εἶναι: even though reputed worthy. — 14. αἰτιαθέντα: once accused. — ἀνέλεγκτον: Schol. ἀνεξετάστως, i.e. without close investigation.

15. ἀκοῇ: (= ἐξ ἀκοῆς) with ἐπίστασθαι also 60. 2; 4. 126. 15; with εἰδέναι 1. 4. 1; 6. 55. 2; 7. 87. 21; with αἰσθάνεσθαι 6. 17. 22, 20. 3; with νομίζειν 4. 81. 12. — 16. χαλεπὴν: harsh, severe; cf. 59. 4. — τελευτῶσαν: adv. Schol. ἐν τοῖς τελευταίοις χρόνοις. — 17. οὐδ' ὑφ' ἐαυτῶν: not even by themselves (i.e. the Athenians), οὐδέ emphasizing the second and strongest ground, fear of return of a tyranny. — ἀλλ' ὑπὸ Λακεδαιμονίων: under Cleomenes, 510 B.C. Thuc. adds in 59. 17 καὶ Ἀλκμεωνιδῶν τῶν φευγόντων. Cf. Hdt. 6. 123. 8 οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους Πεισιστρατιδῶν Ἰππαρχον ἀποκτείνοντες, οὐδέ τι μᾶλλον ἔπαυσαν τοὺς λοιποὺς τυραννεύοντας: Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὲ οὗτοί γε ἀληθῶς ἦσαν οἱ τὴν Πυθίην ἀναπελσαντες προσημαίνειν Λακεδαιμονίοισι ἐλευθεροῦν τὰς Ἀθήνας. — 18. ὑπόπτως ἐλάμβανε: see on 1. 10; 3. 59. 6; 4. 17. 8.

54 Τὸ γὰρ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα δι' ἑρω- 1
τικὴν ξυντυχίαν ἐπεχειρήθη, ἣν ἐγὼ ἐπὶ πλέον διηγησάμενος

Episode on the end of the Tyranny of
the Peisistratidae (54-59)

54. The bold deed of Aristogeiton and Harmodius was committed under the Tyranny of Hippias, eldest son of Peisistratus, and occasioned by an amour of Hipparchus, a younger son. Character of the rule of the Peisistratidae until the murder of Hipparchus.—

1. τὸ γὰρ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα: a digression introduced by γὰρ, as 1. 89. 1. The episode is due to the mention made 53. § 3 that recollection of the issue of the Tyranny of the Peisistratidae had been the cause of the feeling then prevailing among the Athenian Demos. Acc. to the words ἣν ἐγὼ ἐπὶ πλέον διηγησάμενος κτέ. (2 ff.), Thuc.'s motive, in our view, was to oppose prevalent popular errors with regard to the sons of Peisistratus and the deed of Harmodius and Aristogeiton. He had already done this more briefly in 1. 20. § 2, where he gives an example of the widespread ignorance among the Hellenes concerning important events of their own history. As to the relation of the two episodes, see on 1⁴. 20. 5. The conjecture of Müller-Strübing, Aristophanes 543 ff., that Thuc.'s special interest in the fates of the house of the Peisistratidae was due to kinship is prob. correct (see Einleit.⁴ p. xiii, n. 6). But M.-S. is doubtless wrong (Thuk. Forsch. 53 ff.) in finding in Thuc.'s double treatment of the Peisistratid question a proof of the separate publication of the history of the Ten Years' War. (See Einleit.⁴ p. xxxvii). As indicated at 1⁴. 20. 5,

nothing is in the way of believing that we should have had only one treatment of the matter if Thuc.'s work had received a final revision. Wrong, too, is the view of G. Friedrich (N. Jhbb. CLV, p. 177) that at 1. 20 the Athenian Demos is "represented as in entire ignorance of the state of affairs," while in 6. 53 it has a suspicion of what was really going on. From 1. 20. § 2 it cannot be rightly inferred that Thuc. there ascribed to the Demos the belief that the deed of Harmodius and Aristogeiton had restored freedom to Athens. The account in Aristotle's Ἀθηναίων πολιτεία of the issue of the Tyranny of the Peisistratidae (c. 17 ff.) differs in many points from Thuc., but apparently offers nothing more correct.—2. ξυντυχίαν: *affair, matter*. Cf. 1. 33. 1; 3. 112. 26.—ἣν . . . διηγησάμενος ἀποφανῶ: *by a full discussion of which I will prove*. L. Herbst (Philol. XL, 306 ff.), assuming ἐπὶ πλέον always expresses or implies a definite comparison, connects ἐπὶ πλέον ἀποφανῶ and argues a more definite reference to 1. 20. § 2. But even in Thuc. are found comparatives not essentially differing in force from positives. See on 6. 6; 1. 122. 8; and further διὰ πλείονος 1. 124. 12; βαιότερον 2. 33. 14; μακρότερα 3. 52. 22; τοὺς λόγους μακροτέρους μηκύνειν 4. 17. 5; ἐπὶ πλέον 2. 53. 1. Besides, if Thuc. had really meant to refer here to something said earlier, he must have expressed himself more clearly; to say nothing of the improbability that he would have left in a final revision 1. 20. § 2 and 6. 54 ff. as we have them.—

- ἀποφανῶ οὔτε τοὺς ἄλλους οὔτε αὐτοὺς Ἀθηναίους περὶ τῶν
 σφετέρων τυράννων οὐδὲ περὶ τοῦ γενομένου ἀκριβὲς οὐδὲν
 5 λέγοντας. Πεισιστράτου γὰρ γηραιοῦ τελευτήσαντος ἐν τῇ 2
 τυραννίδι οὐχ Ἱππαρχος, ὥσπερ οἱ πολλοὶ οἴονται, ἀλλ' Ἱπ-
 πίας πρεσβύτατος ὢν ἔσχε τὴν ἀρχήν. γενομένου δὲ Ἀρμο-
 δίου ὥρα ἡλικίας λαμπροῦ Ἀριστογείτων, ἀνὴρ τῶν ἀστών,
 μέσος πολίτης, ἐραστής ὢν εἶχεν αὐτόν. πειραθεὶς δὲ ὁ 3
 10 Ἀρμόδιος ὑπὸ Ἱππάρχου τοῦ Πεισιστράτου καὶ οὐ πεισθεὶς
 καταγορεύει τῷ Ἀριστογείτονι. ὁ δὲ ἐρωτικῶς περιαλγῆσας
 καὶ φοβηθεὶς τὴν Ἱππάρχου δύναμιν. μὴ βία προσαγάγῃται
 αὐτόν, ἐπιβουλεύει εὐθὺς ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως
 15 κατάλυσιν τῇ τυραννίδι. καὶ ἐν τούτῳ ὁ Ἱππαρχος ὡς αὖθις 4
 15 πειράσας οὐδὲν μᾶλλον ἔπειθε τὸν Ἀρμόδιον, βίαιον μὲν
 οὐδὲν ἐβούλετο δρᾶν, ἐν τρόπῳ δέ τινι ἀφανεῖ ὡς οὐ διὰ

3. οὔτε τοὺς ἄλλους: to emphasize the second member: *neither the other Hellenes, nor even the Athenians themselves*, corresponding to the positive οἱ τε ἄλλοι κτέ.—4. ἀκριβὲς οὐδὲν λέγοντας: of historical questions, as ἀκριβὲς τι εἰδέναι 5. 26. 24. See on 55. 1.

5. Πεισιστράτου γὰρ κτέ.: for γάρ, see on 33. 7.—γηραιοῦ τελευτήσαντος: prob. 528–527 B.C.—6. ὥσπερ οἱ πολλοὶ οἴονται: so also Pseudo-Plato, Hipparch. 228 B.—7. ἔσχε τὴν ἀρχήν: *acquired the sovereignty*, = ἦρξε 55. 1.—8. ὥρα ἡλικίας λαμπροῦ: Schol. ἐν τῇ ἀκμῇ ἐπιφανεστάτου, i.e. in the flower of youth and beauty.—ἀνὴρ τῶν ἀστών: cf. ἀνὴρ Ἀθηναῖος τῶν παλαι 1. 126. 6. ἀστός referring to his home, πολίτης to his political station.—9. μέσος πολίτης: Schol. οὔτε ἐπιφανὴς οὔτε ἄδοξος. Cf. μέσος ἀνδρὸς Μηδον Hdt. 1. 107. 13.—εἶχεν αὐτόν: same term that is used of the marital

relation. Cf. 2. 29. 2 οὐ εἶχε τὴν ἀδελφὴν Σιτάλκης.

πειραθεὶς: Schol. ἐρωτικὴν πείραν δεξάμενος.—11. καταγορεύει: *informs*, as 4. 68. 24.—περιαλγῆσας: *greatly pained*, περι- intensive, see on 4. 14. 10.—13. ἐπιβουλεύει . . . κατάλυσιν τῇ τυραννίδι: for similar turns of expression, see on 3. 109. 21.—ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως: *quantum pro sua auctoritate poterat*; restrictive, an open attack was out of the question for a μέσος πολίτης.

14. καὶ ἐν τούτῳ ὁ Ἱππαρχος κτέ.: see App.—16. ἐν τρόπῳ δέ τινι ἀφανεῖ: so recent editors, with Levesque, for τόπῳ of the Mss. It prob. does not mean that the act was done secretly, but that the manner of the insult did not betray the real motive. Cf. the same idiom in Dio C. 43. 13. The Schol. also read τρόπῳ: ἐμψχανάτο κρύφα προπυλακίσαι τὸν Ἀρμόδιον ὡς δι' ἄλλην αἰτίαν

τοῦτο δὲ παρεσκευάζετο προπηλακίων αὐτόν. οὐδὲ γὰρ τὴν 5
 ἄλλην ἀρχὴν ἐπαχθὴς ἦν ἐς τοὺς πολλούς, ἀλλ' ἀνεπιφθόνως
 κατεστήσατο· καὶ ἐπετήδευσαν ἐπὶ πλείστον δὲ τύραννοι
 20 οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίους εἰκοστὴν μόνον
 πρᾶσσόμενοι τῶν γιγνομένων τὴν τε πόλιν αὐτῶν καλῶς διε-
 κόσμησαν καὶ τοὺς πολέμους διέφερον καὶ ἐς τὰ ἱερὰ ἔθνον.
 τὰ δὲ ἄλλα αὐτὴ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις ἐχρήτο, 6
 25 πλὴν καθ' ὅσον αἰεὶ τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς
 ἀρχαῖς εἶναι. καὶ ἄλλοι τε αὐτῶν ἥρξαν τὴν ἐνιαυσίαν Ἀθη-
 ναίοις ἀρχὴν καὶ Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος
 υἱός, τοῦ πάππου ἔχων τοῦνομα, ὃς τῶν δώδεκα θεῶν βωμὸν

τινά.—17. δῆ: scilicet. See on 10.
 21.—προπηλακίων: for fut. ptc. after
 παρασκευάζομαι, see on 2. 18. 4.

τὴν ἄλλην ἀρχήν: see App. on 14.
 —18. ἀνεπιφθόνως κατεστήσατο: *had established it so as not to give offense* (aor. in subord. clause); Schol. ἀνεπιφθόνως, οὐ μεμπῶς.—19. καὶ ἐπετήδευσαν κτέ.: this aor., as also διεκόσμησαν (21), complexive (see on 2. 29; 1. 7. 6) with comprehensive subj. οὗτοι (i.e. the Peisistratidae). The pred. τύραννοι is put before the subst., acc. to the usage explained at 1. 1. 8 (cf. 31. 6); only here the plural—representing the Peisistratidae—and the preceding sup. (ἐπὶ πλείστον δῆ) give a somewhat different turn to the sentence: *as tyrants (= of all tyrants) these for the longest time (at last even they too fell into other ways) laid stress upon noble sentiment and mental culture.* On ἀρετή see Introd. to 1⁴. li, and on ξύνεσις (usually *clear insight*), see xlviii. ἀρετὴ καὶ ξύνεσις are emphasized also in 4. 81. 11 by Brasidas as comprehending the highest moral and intellectual qualities.—20. εἰκοστὴν μόνον: acc. to Arist. Ath. Pol. 16 Peisistratus

levied a δεκάτη. But cf. Busolt, Griech. Gesch.² II, 328 n. 1.—21. τῶν γιγνομένων: i.e. all the fruits of the earth.—διεκόσμησαν: the best-known of these ornaments was the Eklektrikos (2. 15. §5).—22. τοὺς πολέμους διέφερον: impf. of persistent prosecution. Cf. 1. 11. 12; 8. 75. 13.—ἐς τὰ ἱερὰ ἔθνον: short for ἐς . . . τὰς θυσίας ἔφερον. Cf. ἐθεώρουν ἐς τὰ ἱσθμία 8. 10. 2; θύειν εἰς ταύτην τὴν πανήγυριν (Lys.) 6. 5.

23. αὐτὴ ἡ πόλις: the state or citizens apart from the tyrants.—24. ἐπεμέλοντο: with inf. also Xen. Mem. 4. 7. 1. Only the pres. stem of this verb seems to have been used by Thuc. See St., Qu. Gr.² p. 66.—ἐν ταῖς ἀρχαῖς: i.e. the offices of state, esp. the archonship.—25. Ἀθηναίοις: dat. with ἥρξαν (of the ἐνιαυσία or κατ' ἐνιαυτὸν ἀρχή), as 1. 93. 11; 2. 2. 6.—26. τοῦ τυραννεύσαντος: *who had been tyrant.* Cf. 55. 11.—27. ὅς: wrongly suspected by Bk.; for the younger Peisistratus is mentioned on account of his archonship, not for the altars dedicated by him, which are referred to only incidentally in a rel. clause. The year of his

τὸν ἐν τῇ ἀγορᾷ ἄρχων ἀνέθηκε καὶ τὸν τοῦ Ἀπόλλωνος ἐν
 Πυθίου. καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον 7
 30 ὁ δῆμος Ἀθηναίων μείζον μῆκος [τοῦ βωμοῦ] ἠφάνισε τοῦ-
 πίγραμμα· τοῦ δ' ἐν Πυθίου ἔτι καὶ νῦν δῆλόν ἐστιν ἀμν-
 δροῖς γράμμασι λέγον τάδε·

μνήμα τόδ' ἥς ἀρχῆς Πεισίστρατος Ἰππίου υἱὸς
 θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

55 Ὅτι δὲ πρεσβύτατος ὦν Ἰππίας ἤρξεν, εἰδὼς μὲν καὶ 1
 ἀκοῇ ἀκριβέστερον ἄλλων ἰσχυρίζομαι, γνοίῃ δ' ἂν τις καὶ
 αὐτῷ τούτῳ· παῖδες γὰρ αὐτῷ μόνῳ φαίνονται τῶν γνησίων

archonship is not definitely known. — τῶν δώδεκα θεῶν βωμόν: like the miliarium aureum in Rome, starting-point for the roads leading out of Athens and with the distances inscribed on it (cf. Hdt. 2. 7. 5; C. I. G. II, 1078); serving also as a place of refuge. See Curtius, Zur Gesch. des Wegebaues bei den Gr. (Abhandl. d. Berl. Akad., 1854, p. 247 f.; also collected works I, 59 f.); Wachsmuth, die Stadt Athen II, 434 ff.; Milchhöfer in Curtius, Stadtgesch. von Athen, p. ix. — 28. ἐν Πυθίου: sc. ἱερῷ or τεμένει (cf. 34). So ἐν Διονύσου 8. 94. 1. See 2. 15. 23 (where the sanctuary is called τὸ Πύθιον) and Milchhöfer in Curtius, Stadtgesch. p. xiv.

30. [τοῦ βωμοῦ]: due, as Kr. saw, to some stupid reader seeking a modifier for μείζον. — 31. δῆλόν ἐστιν: sc. τὸ ἐπίγραμμα. — ἀμυδροῖς γράμμασι: the stone with this inscription was found in the spring of 1877, on the banks of the Ilissus near the fountain Callirrhoe (C. I. G. IV, 373 e). It is in two pieces and some letters are gone entirely (—τρατος Ἰππίου), others are much abraded.

Otherwise the inscription is distinct, so that ἀμυδροῖς cannot refer to the tracing of the letters. Steup thinks the meaning is here, as in (Dem.) 59. 76, that the red color of the letters had faded. See H. Heydemann, Hermes XIV, 317. Cl. suggested that the injury to the inscription may go back to the earliest period, and that ἀμυδροῖς possibly referred to this injury. For still another view, see Szanto, Wiener Studien III, 155 ff.

55. Proofs that Hippias as eldest son succeeded his father Peisistratus in the tyranny. — 1. ἤρξεν: attained the sovereignty, = ἔσχε τὴν ἀρχήν 54. 7. — εἰδὼς ἀκριβέστερον ἄλλων: knowing more accurately than others. Cf. 54. 4; 5. 26. 24. See on 91. 2. The expression ἀκριβέστερον ἄλλων clearly points to a near relationship of the historian with the family of the Peisistratidae, so that more exact knowledge had come to him by word of mouth (καὶ ἀκοῇ). See on 54. 1. — 2. ἰσχυρίζομαι: affirm, as 3. 44. 9; 5. 26. 19. — 3. αὐτῷ τούτῳ: Schol. τῷ ῥηθησομένῳ. — μόνῳ: preferable to

- ἀδελφῶν γενόμενοι, ὡς ὁ τε βωμὸς σημαίνει καὶ ἡ στήλη
 5 περὶ τῆς τῶν τυράννων ἀδικίας ἢ ἐν τῇ Ἀθηναίων ἀκροπόλει
 σταθείσα, ἐν ᾗ Θεσσαλοῦ μὲν οὐδ' Ἱππάρχου οὐδεὶς παῖς
 γέγραπται, Ἱππίου δὲ πέντε, οἱ αὐτῷ ἐκ Μυρσίνης τῆς Καλ-
 λίου τοῦ Ὑπεροχίδου θυγατρὸς ἐγένοντο· εἰκὸς γὰρ ἦν τὸν
 πρεσβύτατον πρῶτον γῆμαι. καὶ ἐν τῇ αὐτῇ στήλῃ πρῶτος 2
 10 γέγραπται μετὰ τὸν πατέρα, οὐδὲ τοῦτο ἀπεικότης διὰ τὸ
 πρεσβεύειν τε ἀπ' αὐτοῦ καὶ τυραννεῦσαι. οὐ μὲν οὐδ' ἂν 3
 κατασχεῖν μοι δοκεῖ ποτε Ἱππίας τὸ παραχρήμα ῥαδίως τὴν
 τυραννίδα, εἰ Ἱππαρχος μὲν ἐν τῇ ἀρχῇ ὦν ἀπέθανεν, αὐτὸς
 δὲ αὐθημερὸν καθίστατο· ἀλλὰ καὶ διὰ τὸ πρότερον ξύνηθες
 15 τοῖς μὲν πολίταις φοβερὸν, ἐς δὲ τοὺς ἐπικούρους ἀκριβὲς

μόνον of the Mss. on account of the dependent gen. See on 3. 1.—4. ὁ βωμός: without doubt the altar ἐν Πυθίου (54. 31, 34), whose inscription proved the existence of a son of Hippias.—ἡ στήλη περὶ τῆς κτέ.: without repeated art. (see on 1. 51. 11), which is here the more negligible since another art. follows soon. The reference in τῶν τυράννων is to the Peisistratidae in general (cf. 54. 4, 19; 8. 68. 27).—6. ἐν Ἱ Θεσσαλοῦ μὲν κτέ.: see App.—Θεσσαλοῦ μὲν οὐδ' Ἱππάρχου: the neg. is to be understood also with Θεσσαλοῦ. Cf. αἱ Φοίνισσαι νῆες οὐδὲ ὁ Τισσαφέρνης ἦκον 8. 99. 4; and 5. 47. 9.—8. Ὑπεροχίδου: so with Laur. and Meineke (Hermes III. 372), for Ὑπερεχίδου, because only the name Ὑπεροχος, not Ὑπερεχής, is known.—9. πρῶτον γῆμαι: and consequently by implication γεννῆσαι. But as the matter of childlessness is left out of consideration the proof is not quite clear. More positive is the second proof, in § 2.

ἐν τῇ αὐτῇ στήλῃ: so all editors, following the correction (manu sec.) of

one Ms., for ἐν τῇ πρώτῃ of all the Mss.—10. ἀπεικότης: always with neg. Cf. 1. 73. 9; 2. 8. 2; 8. 68. 25.—11. πρεσβεύειν: Schol. πρεσβύτατος εἶναι.—ἀπ' αὐτοῦ: = μετ' αὐτόν.

οὐ μὲν οὐδέ: nor yet again. See on 1. 3. 17.—14. καθίστατο: sc. ἐς τὴν ἀρχήν (conative impf.).—ἀλλὰ καί: but (even) actually. καί is wanting in Laur.—διὰ τὸ πρότερον . . . φοβερὸν: on account of the hitherto usual fear on the part of the citizens. Cf. τὸ φοβερὸν τοῖς ὑπηκόοις 7. 68. 16. This fear inspired in the citizens (cf. also 54. 12 φοβηθεὶς τὴν Ἱππάρχου δύναμιν κτέ.) is not incompatible with the comparative mildness of the rule of the Peisistratidae emphasized in 54. § 5 f. For πρότερον adv., see Steup, Thuk. Stud. II, 22. For substantivized neut. adj. (φοβερὸν, ἀκριβὲς) with attrib. modifier ξύνηθες, see on 34. 16.—15. ἐς τοὺς ἐπικούρους ἀκριβὲς: strict discipline enforced upon the bodyguard. The δορυφόροι are called here and 58. 6 ἐπικούροι because they were usually hired foreigners. See on

πολλῶ τῷ περιόντι τοῦ ἀσφαλοῦς κατεκράτησε, καὶ οὐχ ὡς ἀδελφὸς νεώτερος ὢν ἡπόρησεν. ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμιλῇκει τῇ ἀρχῇ. Ἰππάρχῳ δὲ ξυνέβη τοῦ πάθους τῇ 4 δυστυχίᾳ ὀνομασθέντα καὶ τὴν δόξαν τῆς τυραννίδος ἐς τὰ

20 ἔπειτα προσλαβεῖν.

56 Τὸν δ' οὖν Ἀρμόδιον ἀπαρνηθέντα τὴν πείρασιν, ὥσπερ 1 διενоеίτο, προυπηλάκισεν· ἀδελφὴν γὰρ αὐτοῦ κόρην ἐπαγγείλαντες ἤκειν κανοῦν οἴσουσαν ἐν πομπῇ τινι ἀπήλασαν, λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν εἶναι.

1. 115. 18. — 16. πολλῶ τῷ περιόντι . . .

κατεκράτησε: with a great surplus of security (i.e. very easily) got the upper hand (of the conspirators). Cf. ὡς τῷ ἀσφαλεῖ περισχῆσων 5. 7. 13, and κατακρατεῖν πολλόν Hdt. 7. 168. 16. τὸ περιόν = περιουσία from περιεῖναι, abundare (diff. from 2. 79. 30 περιεῖναι, reliquum esse). — 17. ἐν ᾧ . . . τῇ ἀρχῇ: in which case he would not have been continuously used to the sovereignty. ἐν ᾧ (of hypothetical case, as in 8. 86. 22) refers only to ὡς ἀδελφὸς νεώτερος ὢν. For ὀμιλεῖν in this sense with dat., cf. 70. 4. Cf. προσομιλεῖν 1. 122. 6. For rare plpf. without ἄν, cf. Isae. 3. 10 δῆλον γὰρ ὅτι ὁ ἀδελφὸς αὐτὴν . . . ἐκδεδώκει.

18. τοῦ πάθους τῇ δυστυχίᾳ: pleonastic; for δυστυχίᾳ one would have expected ξυντυχίᾳ (see on 54. 2). — 19. ὀνομασθέντα: Schol. ὀνομαστὸν γενόμενον. The accus. as in 1. 53. 1; 7. 74. 6. — καὶ τὴν δόξαν τῆς τυραννίδος: i.e. as he was often mentioned, as it were by consequence he obtained also the credit of being ruler. — ἐς τὰ ἔπειτα: in after times, for which is found elsewhere ἐς τὸ ἔπειτα 4. 64. 21; ἐς ἔπειτα 1. 130. 10; ἐς τὸν ἔπειτα χρόνον 3. 114. 13; τὰ ἔπειτα 5. 26. 29; τὸ ἔπειτα 4. 107. 2; 5. 115. 4; τὸν ἔπειτα χρόνον 4. 45. 9.

56. After Hipparchus had shamefully insulted the sister of Harmodius, Aristogeiton and Harmodius determine to carry out, with their fellow conspirators, at the great Panathenaea, their purpose to overthrow the tyranny. —

1. δ' οὖν: after the digression resumes the narrative interrupted at 54. § 4. See on 1. 3. 19. — ἀπαρνηθέντα: cf. 54. § 4. — ὥσπερ διενоеίτο: i.e. ἐν τρόπῳ τινὶ ἀφανεῖ (54. 16). — 2. ἀδελφὴν κόρην:

maiden's sister. Cf. θυγάτηρ παρθένος Xen.

Mem. 1. 5. 2; Cyrop. 4. 6. 9. — ἐπαγγεί-

λαντες . . . ἀπήλασαν: transition from

Hipparchus alone to himself and Hip-

pias as arrangers of the procession.

πομπή τις cannot refer to the Panathe-

naea since some time elapsed before

that: περιέμενον Παναθήναια τὰ μεγάλα

(8). Aristotle (18. § 2f.) places both the

insult to the maiden and the murder

of Hipparchus at the Panathenaea. —

3. κανοῦν οἴσουσαν: this service at a

festival was a great distinction, so that

the rejection of the maiden was re-

garded as a bitter insult to the family.

See E. Curtius, Arch. Zeitg., 1880, p. 27,

= Gesam. Abhandlungen II, 286. —

4. οὐδὲ τὴν ἀρχήν: not at all. See on

2. 74. 10. Schol. wrongly τοὺς ἀρχον-

τας. — διὰ τὸ μὴ ἀξίαν εἶναι: αἱ γὰρ

- 5 χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἀρμοδίου πολλῶ δὴ μᾶλλον 2
 δι' ἐκείνον καὶ ὁ Ἀριστογείτων παρωξύνετο. καὶ αὐτοῖς τὰ
 μὲν ἄλλα πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ ἐπέπρακτο,
 περιέμενον δὲ Παναθήναια τὰ μεγάλα, ἐν ᾗ μόνον ἡμέρα
 οὐχ ὑποπτον ἐγίγνετο ἐν ὅπλοις τῶν πολιτῶν τοὺς τὴν
 10 πομπὴν πέμψοντας ἀθρόους γενέσθαι· καὶ ἔδει ἄρξαι μὲν
 αὐτοὺς, ξυνεπαμύνειν δὲ εὐθὺς τὰ πρὸς τοὺς δορυφόρους ἐκεί-
 νους. ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομωμοκότες ἀσφαλείας ἕνεκα· 3
 ἥλπιζον γὰρ καὶ τοὺς μὴ προειδότας, εἰ καὶ ὅποσοι οὖν τολμή-
 σιαν, ἐκ τοῦ παραχρήμα, ἔχοντάς γε ὅπλα, ἐθελήσειν σφᾶς
 15 αὐτοὺς ξυνελευθεροῦν. καὶ ὡς ἐπῆλθεν ἡ ἑορτή, Ἰππίας μὲν 1

κανηφόροι τῶν ἀστῶν καὶ τῶν εὐγενῶν ἦσαν,
 Phot. s.v. κανηφόροι.

5. πολλῶ δὴ μᾶλλον: as 8. 89. 8. Cf. 61. 3. — 6. αὐτοῖς . . . ἐπέπρακτο: the other arrangements had been made by them with their fellow conspirators. For πρὸς τοὺς ξυνεπιθησομένους πράσσειν, see on 1. 131. 7. For dat. with pass., see on 1. 125. 6; 3. 64. 15. — 7. πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ: cf. ἐπιθέσθαι τῇ πείρᾳ 7. 42. 33; τοῖς τοιοῦτοις τῶν ἔργων ἐπιτίθεσθαι Xen. Mem. 2. 8. 3. — 8. Παναθήναια τὰ μεγάλα: celebrated in the last third of the month Hekatombaion (July–August) of the third year of the Olympiad. See A. Mommsen, Feste der Stadt Athen, pp. 47 ff., 148 ff.; A. Willauer, Étude sur les Panathénées (Lausanne diss., 1899), pp. 20 ff.; Bunsolt, Gr. Gesch.² II, 344 ff. The festival in question was that of Ol. 66, 3 = 514 B.C. — ἐν ᾗ . . . ἡμέρα: manifestly the chief day of the several days' festival, i.e. Hekatombaion 28, when the great procession occurred. This day is called ἡ ἑορτή in 57. 1. — 9. ἐν ὅπλοις: i.e. μετ' ἀσπίδος καὶ δόρατος (58.

8). For the expression, cf. 61. 13, 74. 7; 8. 69. 13. — 10. πέμψοντας: though of slight Mss. authority, required by the context for πέμψαντος. — ἄρξαι μὲν αὐτούς: that they (i.e. Aristogeiton and Harmodius) begin the attack upon Hippias and the lifeguard. ἐκείνους = τοὺς ξυνεπιθησομένους τῷ ἔργῳ. — 11. ξυνεπαμύνειν: elsewhere only in late writers. — τὰ πρὸς τοὺς δορυφόρους: as to matters against the bodyguard. Schol. ἐς τὰ πρὸς τοὺς δορυφόρους. Cf. 4. 85. 23.

12. οὐ πολλοί: cf. Arist. 18. § 2 συνέβη . . . τὸν Ἀρμόδιον καὶ τὸν Ἀριστογείτονα πράττειν τὴν πρᾶξιν μετεχόντων πολλῶν, but Thuc.'s testimony is preferable. — ἕνεκα: the Mss. have οὐνεκα, found nowhere else in Thuc. — 13. εἰ καὶ ὅποσοι οὖν τολμήσειαν: if even ever so few dared the attack. Cf. ὅποσονοῦν 4. 37. 2. — 14. ἐκ τοῦ παραχρήμα: at once, without long reflection or preparation. — ἐθελήσειν: will resolve.

57. During the preparations for the procession, the two leaders, suspecting that their plot had been betrayed to the tyrant and without waiting for their

ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ μετὰ τῶν δορυφόρων διεκόσ-
 σμει ὡς ἕκαστα ἐχρῆν τῆς πομπῆς προίεναι· ὁ δὲ Ἀρμόδιος
 καὶ ὁ Ἀριστογεΐτων ἔχοντες ἤδη τὰ ἐγχειρίδια ἐς τὸ ἔργον
 5 προῆσαν. καὶ ὡς εἰδόν τινα τῶν ξυνωμοτῶν σφίσι διαλεγόμε- 2
 νον οἰκείως τῷ Ἰππία (ἦν δὲ πᾶσιν εὐπρόσοδος ὁ Ἰππίας),
 ἔδεισαν καὶ ἐνόμισαν μεμηνῦσθαι τε καὶ ὅσον οὐκ ἤδη ξυλλη-
 φθῆσθαι. τὸν λυπήσαντα οὖν σφᾶς καὶ δι' ὅνπερ πάντα ἐκιν- 3
 δύνεον ἐβούλοντο πρότερον, εἰ δύναιτο, προτιμωρήσασθαι,
 10 καὶ ὥσπερ εἶχον ὥρμησαν ἔσω τῶν πυλῶν, καὶ περιέτυχον

accomplices, attack Hipparchus, who was some distance from his brother, and kill him. Harmodius is cut down immediately by Hipparchus' attendants; Aristogeiton escapes for the time, but later is captured and put to death.—1. καὶ ὡς: and when, vividly introducing the execution of the plan.—2. ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ: see App.—ἔξω: outside the city, as 49. 12; 2. 15. 21, 18. 17; 3. 81. 7; 4. 84. 6, 106. 4.—διεκόσμει, (5) προῆσαν: the two impfs. in paratactic relation to each other: while the one was occupied, the others proceeded to the execution of the plot. προῆσαν perhaps intentionally repeated after προίεναι: there ἕκαστα τῆς πομπῆς, here ἐς τὸ ἔργον.

5. τῶν ξυνωμοτῶν σφίσι: = τῶν σφίσι ξυνομοσάντων. The const. of personal verbal substs. with the dat. is rarer than that of neuters (see Kr. Spr. 48, 12, 5; Kühner-Gerth II, 1, 426 f.), but not on that account to be rejected in Thuc. Cl. conjectures τῶν ξυνομωμοκτόντων σφίσι, comparing 56. 12.—6. οἰκείως: Schol. φιλικῶς.—εὐπρόσοδος: as personal characteristic also Xen. Ages. 9. 2. Cf. δυσπρόσοδος 1. 130. 10.—ὁ Ἰππίας: repeated perhaps to make clear

that τις (5) is not subject. Van H. brackets.—7. ἔδεισαν: became frightened (aor.).—μεμηνῦσθαι: with pers. subj. as 53. 5 μεμηνυμένων.—ὅσον οὐκ: all but. See on 2. 94. 6. With ἤδη also 8. 96. 13.

8. τὸν λυπήσαντα σφᾶς: i.e. Hipparchus.—9. πρότερον προτιμωρήσασθαι: for similar pleonasms, see on 1. 23. 21. πρὶν ξυλληφθῆναι is to be supplied in thought (cf. 1. 20. 12). For the aor., adopted by St., Hude, Bm., see on 6. 3. All the Mss. except M read προτιμωρήσασθαι, which Cl. (followed by Steup) would justify on the ground that through the intervening πρότερον, εἰ δύναιτο (if in any way they could, before Hipparchus should seize them), ἐβούλοντο gets the force of ἤλπιζον. προτιμωρεῖν occurs also 1. 74. 16; elsewhere only in late writers.—10. ὥσπερ εἶχον: just as they were. See on 1. 134. 14.—τῶν πυλῶν: see App. on 2.—περιέτυχον τῷ Ἰππάρχῳ παρὰ τὸ Λεωκόριον καλούμενον κτέ.: for the Leocorium, see on 1. 20. 13. The statement there, τῷ Ἰππάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν (cf. Arist. Ath. Pol. 18. § 3 τὸν μὲν Ἰππαρχον διακοσμοῦντα τὴν πομπὴν παρὰ τὸ Λεωκόριον

τῷ Ἰππάρχῳ παρὰ τὸ Λεωκόριον καλούμενον, (καὶ) εὐθὺς ἀπερισκέπτως προσπεσόντες καὶ ὥς ἂν μάλιστα δι' ὀργῆς, ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος, ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει, ὁ 4
 15 Ἀριστογείτων, ξυνδραμόντος τοῦ ὄχλου, καὶ ὕστερον ληφθεὶς οὐ ῥαδίως διετέθη. Ἀρμόδιος δὲ αὐτοῦ παραχρῆμα ἀπόλ-
 58 λυται. ἀγγελθέντος δὲ Ἰππία ἐς τὸν Κεραμεικὸν οὐκ ἐπὶ τὸ 1
 γενόμενον ἄλλ' ἐπὶ τοὺς πομπέας τοὺς ὀπλίτας, πρότερον ἢ

ἀπέκτειναν), is prob. best brought into agreement with the opening of the present chapter (καὶ ὥς ἐπῆλθεν ἡ ἐορτή, Ἰππίας μὲν . . . διεκόσμει κτέ.) by assuming that both brothers were arranging the procession, the one outside in the Ceramieus, the other in the region of the Agora. Aristotle (18. § 3) makes Hippias await the procession on the Acropolis.—11. (καὶ) εὐθὺς κτέ.: καί, adopted by nearly all editors without Mss. authority, is necessary unless one accepts Badham's bold conjecture περιτυχόντες. A third καὶ introducing the account of the actual assault accords well with the haste of Harmodius and Aristogeiton (ὥσπερ εἶχον ὥρμησαν, εὐθὺς ἀπερισκέπτως προσπεσόντες), whereas by an adversative (εὐθὺς δ'), as Hude and Marchant write, after F. Portus, the separate occurrences, which are all the consequence of ἐβούλοντο πρότερον προτιμωρήσασθαι, are too much torn apart. Since καὶ occurs several times in quick succession and καλούμενον immediately precedes, it might easily have dropped out.—12. ἀπερισκέπτως: cf. ἡ ἀλόγιστος τόλμα 59. 2. The word occurs also 65. 4; 4. 10. 4, 108. 23; elsewhere only in late writers.—ὥς ἂν μάλιστα δι' ὀργῆς: (sc. προσπέσειεν, cf. 1. 33. 5) in extreme wrath, the cause of

which in Aristogeiton is expressed by the adj. ἐρωτικῆς, in Harmodius by the ptc. ὑβρισμένος. See on 59. 1.—13. ἔτυπτον: the impf. indicating repeated blows, the pres. (ἀποκτείνουσιν) expressing the result.

14. τὸ αὐτίκα: for the moment. See on 4. 107. 2.—ὁ Ἀριστογείτων: added by way of explanation, as 2. 29. 12; 7. 57. 28.—15. ξυνδραμόντος τοῦ ὄχλου: not to assist him; but he availed himself of the confusion to escape.—ληφθεὶς: i.e. by the pursuing δορυφόροι.—16. οὐ ῥαδίως διετέθη: was handled not softly, i.e. cruelly killed (οὐ ῥαδίως, κακῶς Hesych. and Phot.). He was tortured for the names of his accomplices, acc. to Arist. 18. § 4 ff., Polyæn. 1. 22, Justin. 2. 9, etc.

58. Hippias, informed of what had occurred, promptly takes precautions for his own safety and for the punishment of the guilty.—1. ἀγγελθέντος: one of the rare instances of the abs. impers. ptc. in gen. for acc. See on 1. 74. 1. GMT. 849.—ἐς τὸν Κεραμεικόν: see App. on 57. 2.—οὐκ ἐπὶ τὸ γενόμενον: indicating his great self-control, as does also ἀδήλως τῇ ὄψει πλάσσεσθαι πρὸς τὴν ξυμφορὰν (4).—2. τοὺς πομπέας: only here in the sense of τοὺς τὴν πομπὴν πέμψοντας (56. 9). The words

αἰσθέσθαι αὐτοὺς ἄπωθεν ὄντας, εὐθὺς ἐχώρησε, καὶ ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμφορὰν ἐκέλευσεν αὐτούς, 5 δείξας τι χωρίον. ἀπελθεῖν ἐς αὐτὸ ἄνευ τῶν ὀπλων. καὶ οἱ 2 μὲν ἀπεχώρησαν οἰόμενοί τι ἐρεῖν αὐτόν, ὁ δὲ τοῖς ἐπικούροις φράσας τὰ ὄπλα ὑπολαβεῖν ἐξελέγετο εὐθὺς οὓς ἐπητιᾶτο καὶ εἴ τις ἡρέθη ἐγχειρίδιον ἔχων· μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν.

59 Τοιούτῳ μὲν τρόπῳ δι' ἐρωτικὴν λύπην ἧ τε ἀρχὴ τῆς 1

τοὺς ὀπλῆτας (which v. II. brackets), added in explanation, give the essential motive for his subsequent action.—**πρότερον ἤ**: with aor. inf., as 1. 69. 21; 2. 40. 11; 8. 45. 29; ὕστερον ἤ 4. 11.—**3. ἄπωθεν**: with εἶναι as 4. 67. 8.—**ἀδήλως . . . πρὸς τὴν ξυμφορὰν**: *dissembling in look in the presence of the calamity so that no one observed* (ἀδήλως). For πρὸς τὴν ξυμφορὰν, see on 40. 12.—**5. δείξας τι χωρίον**: as 1. 87. 8.

6. ἀπεχώρησαν: Pr.'s correction of ἀνεχώρησαν, in accordance with ἐκέλευσεν αὐτούς . . . ἀπελθεῖν.—**οἰόμενοί τι ἐρεῖν αὐτόν**: they suspected nothing, for it was customary for soldiers to hear unarmed the address of the leader. Cf. Polyæn. 1. 21. 2.—**7. φράσας**: = κελεύσας, as 3. 15. 5.—**ὑπολαβεῖν**: *to carry away secretly*. See on 1. 68. 18.—**ἐξελέγετο**: *picked out*, i.e. for execution. Cf. 4. 74. 12.—**οὓς ἐπητιᾶτο**: *whom he held guilty*, knowing their disaffection.—**8. καὶ εἴ τις . . . ἔχων**: *and besides any one who was found with a dagger*; for shield and spear belonged to the procession. Hence the words μετὰ γὰρ ἀσπίδος . . . πομπὰς ποιεῖν, omitted by v. II., St., and others, are well motivated. ποιεῖν (for ποιεῖσθαι) is not ground for suspicion, since Thuc. uses the act. esp. of festal arrange-

ments (see on 2. 15. 17). Here, too, ποιεῖν is used of ordering and preparing, not of the execution of the procession. Doubtless in view of Thuc.'s representation of Hippias' bearing immediately after the murder of Hipparchus, Aristotle says (18. § 4) οὐ γὰρ ἐδύναντο παραχρῆμα λαβεῖν οὐδὲν ἔχνος τῆς πράξεως, ἀλλ' ὁ λεγόμενος λόγος, ὡς ὁ Ἱππίας ἀποστήσας ἀπὸ τῶν ὀπλων τοὺς πομπεύοντας ἐφώρσε τοὺς τὰ ἐγχειρίδια ἔχοντας, οὐκ ἀληθὴς ἐστίν· οὐ γὰρ ἔπεμπον τότε μεθ' ὀπλων, ἀλλ' ὕστερον τοῦτο κατεσκεύασεν ὁ δῆμος. But in spite of the definiteness of this statement, it is prob. that Thuc. and not Aristotle is right. See Busolt, Gr. Gesch.² II, 53 and 382 ff., and E. Meyer, Gesch. d. Alt. II, 775, 795.

59. Hippias ruled three years longer, more harshly than before, until he was driven from Athens. He then betook himself to Sigeum and Lampsaecus, and from there to King Darius. Later he accompanied the expedition of the Persians to Marathon.—**1. δι' ἐρωτικὴν λύπην**: i.e. on account of pain occasioned by a love affair. The phrase forms, as St. rightly explains against Cl. and some others, together with Ἀρμόδιῳ . . . ἐγένετο the pred. to both following subjects (ἡ τε ἀρχὴ . . . τὸλμα

ἐπιβουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρῆμα περι-
 δεοῦς Ἀρμοδίῳ καὶ Ἀριστογείτονι ἐγένετο. τοῖς δ' Ἀθηναίοις 2
 χαλεπωτέρα μετὰ τοῦτο ἡ τυραννὶς κατέστη, καὶ ὁ Ἴππίας
 5 διὰ φόβου ἤδη μᾶλλον ὢν τῶν τε πολιτῶν πολλοὺς ἔκτεινε καὶ
 πρὸς τὰ ἔξω ἅμα διεσκοπεῖτο, εἴ ποθεν ἀσφάλειάν τινα ὀρώη
 μεταβολῆς γενομένης ὑπάρχουσάν οἱ. Ἰππόκλου γοῦν τοῦ 3
 Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδὶ θυγατέρα ἑαυτοῦ
 μετὰ ταῦτα Ἀρχεδίκην, Ἀθηναῖος ὢν Λαμψακηνῶ, ἔδωκεν,
 10 αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι.

ἐκ τοῦ . . . περιδεοῦς). With this view of the sentence we have here a conclusion in accordance with the introductory words (54. 1 τὸ γὰρ Ἀριστογείτονος . . . ἐπεχειρήθη) of the discussion of the undertaking of Harmodius and Aristogeiton. St. points out further that in the account of the τόλμημα of Harmodius and Aristogeiton it is expressly stated (57. § 3) τὸν λυπήσαντα οὖν σφᾶς καὶ δι' ὅνπερ πάντα ἐκινδύνουν ἐβούλοντο πρότερον, εἰ δύναιντο, προτιμωρήσασθαι. If one keeps these words in mind along with what is said about the concocting of the conspiracy (54. § 3 ὁ δὲ ἐρωτικῶς περιελγῆσας . . . ἐπιβουλεύει εὐθὺς . . . κατάλυσιν τῇ τυραννίδι), there can be no doubt that Thuc., in this concluding and summarizing sentence, traces not only the concoction of the plot but the murder of Hipparchus to the pangs of love. ἐρωτικός is here used in a somewhat more general sense than in 54. 11, where in contrast with the anger of Harmodius on account of insult mention is made of the ἐρωτικὴ ὀργή (i.e. rage inflamed by jealousy) of Aristogeiton. — 2. ἡ ἀλόγιστος τόλμα: as 3. 82. 24. — ἐκ τοῦ παραχρῆμα περιδεοῦς: to be closely connected with τόλμα though

the art. is not repeated (see on 55. 4; 1. 51. 11). The phrase τὸ παραχρῆμα περιδεές occurs also 8. 1. 29. As to Thuc.'s use of neut. ptcs. and adjs. for abstract nouns, see on 1. 36. 3, and C. F. Smith, Trans. Amer. Phil. Assoc. XXV, 75 ff.

4. χαλεπωτέρα . . . κατέστη: became harsher, comparative as in 7. 28. 21. For pred. adj. in this const., see on 3. 37. 13. On the matter, cf. 53. § 3; Hdt. 5. 55. 62; 6. 123; Arist. Ath. Pol. 19. § 1. — 5. διὰ φόβου . . . ὢν: see on 34. 8. — 6. διεσκοπεῖτο: rare mid. form, with more intensive meaning, as Plato, Phaed. 70 c. Cf. the simple form σκοπεῖσθαι 8. 48. 23, and see on 86. 6. — ἀσφάλειαν: means of security or protection. Cf. 87. 20; 1. 40. 7; 3. 13. 4. — 7. μεταβολῆς γενομένης: hypothetical, in case of a revolution (Schol. ἑάσαντι τὴν τυραννίδα).

γοῦν: at any rate, introducing an instance (ἔδωκεν) in confirmation of the general διεσκοπεῖτο, i.e. "among other things" he concluded this alliance, although not esp. brilliant for a ruler of Athens (Ἀθηναῖος ὢν Λαμψακηνῶ). — 10. αἰσθανόμενος: with unusual dependent inf. for ptc. Cf. 5. 4. 24. — αὐτούς: i.e. Hippocles and Alcibiades.

καὶ αὐτῆς σῆμα ἐν Λαμψιάκῳ ἐστὶν ἐπίγραμμα ἔχον τόδε·
 ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
 Ἰππίου Ἀρχεδίκην ἦδε κέκευθε κόνις·

ἢ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὔσα τυράννων

15

παίδων τ' οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.

τυραννέουσας δὲ ἔτη τρία Ἰππίας ἔτι Ἀθηναίων καὶ πανθεῖς 4
 ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμεωνιδῶν τῶν
 φευγόντων ἐχώρει ὑπόσπονδος ἔς τε Σίγειον καὶ παρ' Αἰαν-
 τίδην ἐς Λάμψακον. ἐκεῖθεν δὲ ὡς βασιλέα Δαρεῖον, ὅθεν καὶ
 20 ὀρμώμενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ ἤδη γέρων
 ὦν μετὰ Μήδων ἐστράτευσεν.

60 Ὡν ἐνθυμούμενος ὁ δῆμος ὁ τῶν Ἀθηναίων καὶ μιμνησκό- 1
 μενος ὅσα ἀκοῇ περὶ αὐτῶν ἠπίστατο, χαλεπὸς ἦν τότε καὶ

—μέγα παρὰ βασιλεῖ δύνασθαι: cf. 2.
 29. 3.—11. ἐπίγραμμα: from Simon-
 ides, acc. to Arist. Rhet. 1. 9 (p. 32.
 24 Bk.), who cites the third verse. Cf.
 Bergk, Poet. Lyr. Gr. (Simon. frg.
 111).—12. τῶν ἐφ' ἑαυτοῦ: of the men
 of his own time (with ἀριστεύσαντος).—
 13. Ἰππίου: sc. θυγατέρα.—14. ἀδελ-
 φῶν: of these only the Peisistratus
 mentioned 54. 26 is known. Müller-
 Strübing, Aristoph. p. 541 f., con-
 jectures that the historian Thucydides was
 descended, on the father's side, from
 this Archedice, daughter of Hippias.

17. ἐν τῷ τετάρτῳ: Ol. 67, 3; 510 B.C.
 —ὑπὸ Λακεδαιμονίων καὶ Ἀλκμεωνιδῶν
 τῶν φευγόντων: the former led by Cle-
 omenes; the latter had been in banish-
 ment since the secure establishment of
 the tyranny of Peisistratus (Ol. 60, 1;
 540 B.C.). On the matter, see 53. § 3;
 Hdt. 5. 62 ff.; Arist. 19.—18. ὑπό-
 σπονδος: under safe conduct, as 88. 50.
 Cf. Hdt. 5. 65.—ἐς Σίγειον: which the

Athenians had conquered under the
 rule of Peisistratus (Hdt. 5. 94) or ear-
 lier.—19. ὅθεν: i.e. from the court of
 Darius. See on 21. 11.

60. Recalling what happened after
 the murder of Hipparchus and the
 manner of the expulsion of Hippias,
 the Demos of Athens was greatly ex-
 cited and many arrests were made.
 One of the suspects made a confession
 about the mutilation of the Hermæ.
 He was set free, but his alleged ac-
 complices were executed after a short
 trial.—1. ὦν ἐνθυμούμενος κτέ.: the
 rel. referring to the details given 59.
 § 2 ff.; the narrative is resumed where
 it was broken off at 53. § 3. Cf. similar
 transition at 1. 42. 1.—2. ἀκοῇ ἠπί-
 στατο: repeated from 53. 15.—χαλε-
 πὸς ἦν: as 8. 1. 4.—καὶ ὑπόπτῃς ἐς τοὺς
 . . . λαβόντας: cf. 53. 10. ὑπόπτῃς is
 rare; cf. Soph. Phil. 136. The Schol.
 remarks τοὺς ἵππους φασὶ τοὺς παρασσο-
 μένους ὑπόπτας λέγεσθαι, and so Xen. De

ὑπόπτῃς ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας,
καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ καὶ
5 τυραννικῇ πεπράχθαι. καὶ ὡς αὐτῶν διὰ τὸ τοιοῦτον ὄργι- 2
ζομένων πολλοί τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσμο-
τηρίῳ ἦσαν καὶ οὐκ ἐν παύλῃ ἐφαίνετο, ἀλλὰ καθ' ἡμέραν
ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλ-
λαμβάνειν, ἐνταῦθα ἀναπείθεται εἰς τῶν δεδεμένων. ὅσπερ ἐδό-
10 κει αἰτιώτατος εἶναι, ὑπὸ τῶν ξυνδεσμωτῶν τινος εἴτε ἄρα καὶ
τὰ ὄντα μνηῦσαι εἴτε καὶ οὐ· ἐπ' ἀμφοτέρα γὰρ εἰκάζεται, τὸ
δὲ σαφὲς οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει εἰπεῖν περὶ τῶν

Re Equestri 3.9 τοὺς ὑπόπτῃς φύσει (ἱπ-
πους) φυλακτέον. Steup thinks that
Thuc. must have alluded here also to
the processes for the mutilation of the
Hermæ (cf. 53. § 1 f. and c. 60), hence
that some words must have dropped out
after μυστικῶν, prob. καὶ τοὺς περὶ τῶν
Ἑρμῶν (cf. 53.9), or only καὶ τῶν Ἑρμῶν
(Stein). — 4. πάντα αὐτοῖς . . . πεπρά-
χθαι: cf. 53. 18 πάντα ὑπόπτως ἐλάμβανε,
and 27. 10 ἐπὶ ξυνωμοσίᾳ νεωτέρων πραγμά-
των καὶ δήμῳ καταλύσεως γεγενῆσθαι. —
ἐπὶ ξυνωμοσίᾳ: in consequence of a con-
spiracy, as 27. 10. — καὶ τυραννικῇ: for
such fears on the part of the demos, and
esp. with regard to Alcibiades, see 15.
§ 4.

7. οὐκ ἐν παύλῃ ἐφαίνετο: there seemed
to be no end of it (the subj. τὸ πρᾶγμα to
be supplied from the context; see on
46. 22). Cf. 4. 73. 12 οὐκ ἂν ἐν τύχῃ γί-
γνεσθαι σφίσιν, and (of a person) 3. 33. 13
οὐκέτι ἐν καταλήψει ἐφαίνετο. — καθ' ἡμέ-
ραν ἐπεδίδοσαν: as 7. 8. 2 (of things and
without μᾶλλον). — 8. ἐς τὸ ἀγριώτερον:
i.e. to even greater rage and embitter-
ment. Cf. ἐπὶ τὸ μείζον 8. 24. 22. — καὶ
πλείους ἔτι ξυλλαμβάνειν: and so that

even more persons were arrested. For ἐς
τὸ with inf. after ἐπιδιδόναι, cf. 8. 83. 7.
— 9. ἐνταῦθα: introducing the deci-
sive result. Cf. 5. 65. 23, 69. 2; ἐνταῦθα
δὲ 8. 53. 20; ἐνταῦθα ἤδη 4. 35. 4. — εἰς
τῶν δεδεμένων: namely, the orator An-
docides, who gives his account of the
whole matter in his speech De Mys-
teriis, esp. § 48 ff. The one who per-
suaded him was, acc. to Andocides, his
cousin Charmides; acc. to Plut. Alcib.
21, it was Timæus. — 10. εἴτε ἄρα καὶ
τὰ ὄντα εἴτε καὶ οὐ: whether after all
true or not, the words of the author not
of the persuader, anticipating the con-
fession; and to these words refers the
following remark ἐπ' ἀμφοτέρα γὰρ εἰκά-
ζεται κτέ., for conjectures are divided.
For the form of the expression, cf. 5.
65. 9. ἄρα emphasizes the doubt or un-
certainty. Cf. Plato, Phaed. 70 c σκε-
ψόμεθα εἴτε ἄρα ἐν "Αἰδον εἰσὶν αἱ ψυχαὶ
εἴτε καὶ οὐ (Kr.). For the force of καὶ,
see Kr. Spr. 69, 32, 13. τὰ ὄντα = τὰ
ἀληθῆ. οὐ, sc. τὰ ὄντα. — 11. τὸ σαφές:
cf. 1. 19; 61. 3; 3. 29. 7. — 12. οὔτε τότε
οὔτε ὕστερον ἔχει εἰπεῖν: for the zeugma,
cf. 1. 86. 7; 3. 40. 5. Kr. Spr. 62. 4, 2.

δρασάντων τὸ ἔργον. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή· εἰ μὴ καὶ 3
 δέδρακεν, αὐτόν τε ἄδειαν ποιησάμενον σώσαι καὶ τὴν πόλιν
 15 τῆς παρούσης ὑποψίας παῦσαι· βεβαιότεραν γὰρ αὐτῷ σωτη-
 ρίαν εἶναι ὁμολογήσαντι μετ' ἀδείας ἢ ἀρνηθέντι διὰ δίκης
 ἔλθειν. καὶ ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ κατ' ἄλλων μηνύει 4
 τὸ τῶν Ἑρμῶν· ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἄσμενος λαβών,
 ὡς ᾤετο, τὸ σαφὲς καὶ δεινὸν ποιούμενοι πρότερον, εἰ τοὺς
 20 ἐπιβουλευόντας σφῶν τῷ πλήθει μὴ εἴσονται, τὸν μὲν μηνυ-
 τὴν εὐθὺς καὶ τοὺς ἄλλους μετ' αὐτοῦ ὅσων μὴ κατηγορήκει
 ἔλυσαν, τοὺς δὲ κατατιαθέντας κρίσεις ποιήσαντες τοὺς μὲν
 ἀπέκτειναν ὅσοι ξυνελήφθησαν, τῶν δὲ διαφυγόντων θάνατον
 καταγρόντες ἐπανείπον ἀργύριον τῷ ἀποκτείναντι. κὰν τούτῳ 5
 25 οἱ μὲν παθόντες ἄδηλον ἦν εἰ ἀδίκως ἐτετιμώρητο. ἡ μέντοι
 ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς ὠφέλητο.

13. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή, κτέ.: expegetical of ἀναπείθεται κτέ. (9), for he persuaded him, representing that, etc. — εἰ μὴ καὶ δέδρακεν: if he had not actually done it. The order puts stronger emphasis on the word following καί, as in 2. 11. 27, εἰ μὴ καὶ νῦν ὤρμηται. — 14. ἄδειαν ποιησάμενον: here of obtaining immunity, as ἀδειαν ποιεῖν τιμι (3. 58. 11; 8. 76. 34) of granting immunity. Informers were assured of immunity by the state. Cf. Andoc. § 20; Plut. Alcib. 21. — 16. διὰ δίκης ἔλθειν: really opposed to ὁμολογήσαντι μετ' ἀδείας, so that ἐλθόντι was to be expected. The irregularity is due to striving after parallelism of clauses. See Einleitung⁴, p. lxxviii. For the idiom διὰ δίκης ἔλθειν, to undergo trial, cf. Soph. Ant. 742 ὦ παγκάκιστε διὰ δίκης ἰὼν πατρί. Cf. also διὰ μάχης ἵεναι (2. 11. 13; Hdt. 6. 9. 22), διὰ φιλίας ἵεναι (Xen. Anab. 3. 2. 8).

17. καὶ ὁ μὲν . . . ὁ δὲ δῆμος: con-

tinuance of the foregoing (καί, and the consequence was), with the usual transition to the separate facts. Cf. 1. 19. 1. — 18. ὁ τῶν Ἀθηναίων: not necessary after 1. 1, but hardly to be bracketed, with Kr. — 19. ὡς ᾤετο: referring to τὸ σαφές. — δεινὸν ποιούμενοι: (pte. impf.) transition to pl.; cf. 53. 17. The expression in Thuc. only here and 1. 102. 17. See note there. — 20. σφῶν τῷ πλήθει: the pron. gen. thus placed with almost the effect of dat. of interest. See on 1. 30. 14. — 22. κρίσεις ποιήσαντες: after holding some trials therefor. — 24. ἐπανείπον ἀργύριον τῷ ἀποκτείναντι: i.e. besides sentence of death they offered a reward to the slayer. Cf. ἀνείπειν 2. 2. 26; 4. 105. 11. The compound is rare. For the force of ἐπι-, cf. 1. 70. 8; 2. 65. 48; 3. 57. 6.

25. οἱ μὲν παθόντες: placed for emphasis before the conj. (εἰ); see on 1⁴. 10. 5. — ἡ μέντοι ἄλλη πόλις . . . ὠφέλητο: Schol. οὐ γὰρ ὑπόπτενον ἔτι ἀλλήλους.

61 Περὶ δὲ τοῦ Ἀλκιβιάδου, ἐναγόντων τῶν ἐχθρῶν οἵπερ 1
καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο, χαλεπῶς οἱ Ἀθηναῖοι ἐλάμ-
βανον· καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν ῥοντο σαφὲς ἔχειν, πολλὴ
δὴ μᾶλλον καὶ τὰ μυστικά, ὧν ἐπαίτιος ἦν, μετὰ τοῦ αὐτοῦ
5 λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ ἀπ' ἐκείνου ἐδόκει
πραχθῆναι. καὶ γάρ τις καὶ στρατιὰ Λακεδαιμονίων οὐ πολλή 2
ἔτυχε κατὰ τὸν καιρὸν τοῦτον, ἐν ᾧ περὶ ταῦτα ἐθορυβοῦντο,

61. Against Alcibiades, however, there was the more suspicion about the profanation of the mysteries, as a Lacedaemonian army had drawn near the Attic frontier, and in Argos too there were suspicions of hostility to the Demos. Obeying the summons of the Salaminia he set off for Athens; but at Thurii he slipped away and betook himself to Peloponnesus, and in consequence was at Athens condemned to death *in absentia*.—1. **ἐναγόντων**: *urging them on*, obj. to be supplied, as in 7. 18. 3; 8. 26. 4; obj. expressed 4. 21. 8.—**τῶν ἐχθρῶν**: among whom Plut. Alcib. 19, 22, mentions esp. Androcles and Thessalus, son of Cimon.—2. **ἐπέθεντο**: cf. Μέλητός μοι ἐπέθετο Plato, Apol. 23 E. For the matter, cf. 28. § 2. The aor. here with force of plpf. as in 67. 11.—**χαλεπῶς . . . ἐλάμβανον**: (sc. τὸ πρᾶγμα, as 27. 9), *took the matter hard about Alcibiades*, i.e. were full of anger and fear. For the idiom, cf. 27. 9, 53. 18.—3. **ἐπειδὴ τὸ . . . σαφὲς ἔχειν**: cf. 60. 19. For the free const. of the gen. τὸ τῶν Ἑρμῶν σαφές, *the actual facts about the Hermae*, cf. 4. 84. 5 τοῦ κάρπου τὸ δέος.—**πολὴ δὴ μᾶλλον**: vividly emphasizing, as πολλῶ δὴ μᾶλλον 56. 5; 8. 89. 8. μᾶλλον, i.e. than before, when in reference to the mutilation of the Hermae also they had only conjectures to

go on. Cf. 60. 4 f.—4. **ὧν ἐπαίτιος ἦν**: cf. 28. 5 ὧν καὶ τὸν Ἀλκιβιάδην ἐπητιῶντο. Alcibiades was not accused of mutilating the Hermae.—**μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ**: *with the same intent, that is, of conspiracy against the Demos*. If καὶ is retained, it must be explanatory = τοῦτ' ἔστι or δηλονότι (Kistemaker, Dobree); so Bl. and Heilmann render. Poppo says, "καὶ potest et quidem valere." Steup renders, "for the same reason and in consequence of the conspiracy against the Demos," explaining that the reason consisted in the conspiracy, which is added with καὶ. This gets at the right sense, though it is doubtful if the Greek will bear that translation. Dobree, Kr., and Cl. are inclined to strike out καὶ. Stahl brackets καὶ τῆς ξυνωμοσίας, which Bm. approves. Van H. brackets καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ.—5. **τῆς ξυνωμοσίας**: the art. because of the mention in 60. 4.—**ἐπὶ τῷ δήμῳ**: for ἐπὶ with dat. in hostile sense, cf. 79. 3, and see on 3. 63. 8.—**ἀπ' ἐκείνου πραχθῆναι**: so ἀπό freq. with πράσσειν and λέγεσθαι. See on 1. 17. 4.

6. **καὶ γὰρ καὶ**: *for also*, in further support of πολὴ δὴ μᾶλλον (3). Cf. 103. 18; 4. 108. 18; 8. 64. 13.—7. **ἐθορυβοῦντο**: *were in great excitement*. Cf. 3. 22. 30; 4. 113. 2.—8. **παρελθούσα**: Hude

- μέχρι Ἰσθμοῦ παρελθοῦσα πρὸς Βοιωτοὺς τι πράσσοντες.
 ἐδόκει οὖν ἐκείνου πράξαντος καὶ οὐ Βοιωτῶν ἔνεκα ἀπὸ
 10 ξυνθήματος ἦκειν. καὶ εἰ μὴ ἔφθασαν δὴ αὐτοὶ κατὰ τὸ
 μήνυμα ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν ἡ πόλις.
 καὶ τινα μίαν νύκτα καὶ κατέδαρθον ἐν Θησείῳ τῷ ἐν πόλει
 ἐν ὅπλοις. οἳ τε ξένοι τοῦ Ἀλκιβιάδου οἱ ἐν Ἀργεὶ κατὰ τὸν 3
 αὐτὸν χρόνον ὑπωπτεύθησαν τῷ δήμῳ ἐπιτίθεσθαι· καὶ τοὺς
 15 ὁμήρους τῶν Ἀργείων τοὺς ἐν ταῖς νήσοις κειμένους οἱ Ἀθη-
 ναῖοι τότε παρέδωσαν τῷ Ἀργείων δήμῳ διὰ ταῦτα διαχρήσα-
 σθαι. πανταχόθεν τε περιστήκει ὑποψία ἐς τὸν Ἀλκιβιάδην. 4
 ὥστε βουλόμενοι αὐτὸν ἐς κρίσιν ἀγαγόντες ἀποκτείνει πέμ-
 πουσιν οὕτω τὴν Σαλαμινίαν ναῦν ἐς τὴν Σικελίαν ἐπὶ τε

unnecessarily changes, with Badham, to *προελθοῦσα*.—*πρὸς Βοιωτοὺς τι πράσσοντες*: in agreement with the Boeotians. Cf. 1. 131. 7; 3. 28. 11. For pl. ptc. after *στρατιά*, cf. 60. 19. Nothing further is known about the matter. Andocides (§ 45) states that Boeotian troops had approached the Attic border, but puts this advance before his confession, whereas acc. to Thuc. it was after that (cf. 10 *εἰ μὴ* . . . *τοὺς ἄνδρας*).—9. *ἐκείνου πράξαντος*: at his instigation.—*ἀπὸ ξυνθήματος*: on agreement. Cf. 4. 67. 20; 7. 22. 4.—10. *δή*: in emphatic assurance, not without an ironical touch, as Thuc. does not conceal the exaggeration in the whole matter.—11. *τοὺς ἄνδρας*: i.e. *τοὺς κατατιθεμένους* (60. 22).—12. *καὶ τινα μίαν νύκτα κτέ.*: doubtless also in the sense remarked at *δή*; extraordinary precautions were taken. For *τινα μίαν*, cf. 34. 11, 77. 9.—*κατέδαρθον*: of an unusual way of passing the night, see on 4. 113. 4.—*ἐν Θησείῳ τῷ ἐν πόλει*: ἐν πόλει (without art.) as *ἔξω πόλεως* 8. 67. 8. Andocides (§ 45) gives a different

assignment of watch-posts: for ἐν ᾧσται οἰκοῦντες the Agora, and for those ἐν μακρῷ τείχει the Theseum; but he refers to events of a somewhat earlier time. The site of the Theseum in the city is not exactly known. It was long wrongly supposed to be the so-called Theseum, still well preserved, north of the Areopagus, but see C. Wachsmuth, *Athenai*, in Pauly-Wissowa's *Realencyklopädie*, Suppl. I, 181.—13. ἐν ὅπλοις: see on 56. 9.

14. ὑπωπτεύθησαν: came under suspicion (aor.).—τοὺς ὁμήρους τῶν Ἀργείων: the 300 men mentioned 5. 84. 4.—15. κειμένους: pf. ptc. of κατέθεντο (5. 84. 4). Cf. 5. 61. 19.—16. διὰ ταῦτα: Schol. ὡς οἰκεῖος ὄντας τῶν τοῦ Ἀλκιβιάδου ξένων.—διαχρήσασθαι: to destroy, as 1. 126. 37; 3. 36. 15. For inf. of purpose after παρέδωσαν, cf. 1. 58. 15; 3. 36. 23; 4. 36. 4.

17. πανταχόθεν τε: for τε in résumé, Thuc.'s constant usage, see on 3. 40. 16.—19. οὕτω: referring to βουλόμενοι κτέ. See on 1. 37. 4; 3. 96. 8.—ἐπ' ἐκείνον

- 20 ἐκείνον καὶ ὦν περί ἄλλων ἐμεμήνυτο. εἴρητο δὲ προειπεῖν 5
αὐτῷ ἀπολογησομένῳ ἀκολουθεῖν, ξυλλαμβάνειν δὲ μὴ, θερα-
πεύοντες τό τε πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφε-
τέρους καὶ πολεμίους μὴ θορυβεῖν καὶ οὐχ ἥκιστα τοὺς
Μαντινέας καὶ Ἀργεῖους βουλόμενοι παραμεῖναι, δι' ἐκείνου
25 νομίζοντες πεισθῆναι σφίσι ξυστρατεύειν. καὶ ὁ μὲν ἔχων 6
τὴν ἑαυτοῦ ναῦν καὶ οἱ ξυνδιαβεβλημένοι ἀπέπλεον μετὰ τῆς
Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας· καὶ ἐπειδὴ
ἐγένοντο ἐν Θουρίοις, οὐκέτι ξυνείποντο, ἀλλ' ἀπελθόντες ἀπὸ
τῆς νεὼς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην
30 καταπλεῦσαι. οἱ δ' ἐκ τῆς Σαλαμινίας τέως μὲν ἐζήτουν τὸν 7

κτέ.: cf. 53. § 1. For ἐκείνον after αὐτόν, cf. 35, 36. 16; and see on 1. 132. 31.—20. καὶ ὦν περί ἄλλων: i.e. καὶ ἐπὶ τοὺς ἄλλους περί ὧν.

προειπεῖν: announce publicly. See on 1. 29. 3.—21. θεραπεύοντες: as if εἰρήκεσαν, not εἰρητο, had preceded. For similar anacolutha, see on 2. 53. 13.—22. τό τε πρὸς τοὺς ἐν τῇ Σικελίᾳ . . . μὴ θορυβεῖν κτέ.: St.'s explanation seems best: curantes ne apud milites in Sicilia suos et hostiles turbas excitarent, i.e. curantes ne vehementer commoverent suorum animos irritantes, hostium erigentes. On θεραπεύοντες depends τὸ μὴ θορυβεῖν, to which belongs πρὸς τοὺς . . . πολεμίους. τε is placed as if not βουλόμενοι, but a second clause dependent on θεραπεύοντες, were to follow. For the irregular order, cf. 15. 6. With θεραπεύοντες Kr. construes τὸ πρὸς τοὺς ἐν τῇ Σικελίᾳ, τό which στρατιώτας τε . . . πολεμίους is appos., and μὴ θορυβεῖν epexegetical. Steup cites 29. 10 (which all the above explanations overlook) ὃ τε δῆμος μὴ μαλακίζηται, θεραπεύειν ὅτι δι' ἐκείνον ὃ τ' Ἀργεῖοι ξυνεστράτεον καὶ τῶν Μαντινέων τινές,

acc. to which θεραπεύοντες would betaken abs., meaning here *conciliating him*, and βουλόμενοι govern the first inf. clause as well as its own, with τε in its proper place.—τοὺς ἐν τῇ Σικελίᾳ . . . πολεμίους: for the single art. with the two very different substs., cf. 1. 6. 1; 2. 35. 19; 3. 56. 7.—23. τοὺς Μαντινέας καὶ Ἀργεῖους: cf. 29. § 3 and 43.—25. σφίσι: Lindau's conjecture, adopted by Bk., St., Hude, Bm., and others, for the impossible σφᾶς of the Mss. Cl. explains σφᾶς = αὐτούς "with strong emphasis of the pron.," as also 5. 49. 6. Steup suspects σφᾶς in both passages as an awkward gloss.

26. τὴν ἑαυτοῦ ναῦν: cf. 50. 2.—27. ὡς ἐς τὰς Ἀθήνας: as if for Athens.—28. ἐν Θουρίοις: in the territory of the Thurians; for Thuc. uses Θούριοι only of the inhabitants (104. 21; 7. 33. 27, 35. 2, 57. 58; 8. 84. 3). On the other hand the city is ἡ Θουρία (34, 88. 48, 104. 12; 7. 33. 24, 30); and the district ἡ Θουριάς γῆ (7. 35. 6).—29. ἐπὶ διαβολῇ: on a false charge. Cf. 3. 67. 33; 5. 90. 6.

30. οἱ ἐκ τῆς Σαλαμινίας: the usual prolepsis. See on 7. 13.—τέως μὲν: of

Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ· ὥς δ' οὐδαμοῦ φανεροὶ ᾗσαν, ὥχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης ἤδη φυγὰς ὦν οὐ πολὺ ὕστερον ἐπὶ πλοίου ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς Θουρίας· οἱ δ' Ἀθηναῖοι ἐρήμη δίκη θάνατον κατέγνωσαν
 35 αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

62 Μετὰ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ 1
 Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ λαχὼν
 ἑκάτερος, ἔπλεον ξύμπαντι ἐπὶ Σελινούντος καὶ Ἐγέστης,
 βουλόμενοι μὲν εἰδέναι τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι,
 5 κατασκέψασθαι δὲ καὶ τῶν Σελινουντίων τὰ πράγματα καὶ
 τὰ διάφορα μαθεῖν τὰ πρὸς Ἐγεσταίους. παραπλέοντες δ' ἐν 2
 ἀριστερᾷ τὴν Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν
 κόλπον, ἔσχον ἐς Ἱμέραν, ἥπερ μόνῃ ἐν τούτῳ τῷ μέρει τῆς

indefinite duration, as 5. 7. 1.—32. ἤδη: now, i.e. from this time on. Cf. 1. 18. 28.—33. ἐπεραιώθη ἐς Πελοπόννησον: for the particulars, see 88. § 9, and for the first consequences of his recall, see 74. § 1.—34. ἐρήμη δίκη: in contumaciam. Cf. Bk. Anecd. I, 245 ἐρήμη δίκη ἐστὶν ὅταν μὴ παρόντων ἀμφοτέρων τῶν προσόντων (ἀλλὰ τοῦ ἐτέρου μόνου) ὁ δικαστὴς τὴν ψῆφον ἐνέγκῃ κατὰ τοῦ ἀπόντος.—35. ἐκείνου: see on 19.

62. The other Athenian generals make a voyage along the north coast of Sicily, taking the Sicilian town Hycara. Nicias visits Egesta. Fruitless attack of the Athenians upon the Geleatic Hybla.—1. οἱ λοιποὶ: Nicias and Lamachus.—2. λαχὼν ἑκάτερος: sc. ἐν, as expressed at 42. 5.—3. ξύμπαντι: (sc. τῷ στρατεύματι) so Kr. after one Ms. and old editions, for ξὺν παντί, which seems to be foreign to Thuc.'s usage. Cf. 3. 95. 9, and Nicias' express advice 47. 2 πλεῖν ἐπὶ Σελινούντα πάσῃ τῇ στρατίᾳ.—ἐπὶ Σελινούντος καὶ Ἐγέστης:

manifestly in prosecution of the plan of Nicias (c. 47). Selinus, though further off, is mentioned first as the main goal; cf. 47. 2 πλεῖν ἐπὶ Σελινούντα . . . ἐφ' ὅπερ μάλιστα ἐπέμψθησαν, and see on 2. 7. 16. Though the Athenians, on this voyage, did not come to Selinus, that was clearly their original intention (cf. 5 κατασκέψασθαι δὲ καὶ τῶν Σελινουντίων τὰ πράγματα), hence the words ἐπὶ Σελινούντος are not to be bracketed, with St.—4. τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι: cf. 47. 3.—6. τὰ διάφορα: the points of contention. See on 1. 56. 2. On the matter, cf. 6. § 2.

παραπλέοντες . . . τὴν Σικελίαν: see on 47. 7.—ἐν ἀριστερᾷ: without either ἔχοντες, which v. H. inserts here (cf. 3. 106. 5; 8. 101. 6), or λαβόντες (cf. 7. 1. 6). The voyage is first northward, then, after passing through the strait between Sicily and Italy, along the north coast of the island, here designated as τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον (see on 13. 11).—8. ἐς Ἱμέραν:

Σικελίας Ἑλλὰς πόλις ἐστί· καὶ ὡς οὐκ ἐδέχοντο αὐτούς,
 10 παρεκομίζοντο. καὶ ἐν τῷ παράπλῳ αἰροῦσιν Ὑκκαρα, πό- 3
 λισμα Σικανικὸν μὲν, Ἑγεσταίοις δὲ πολέμιον· ἦν δὲ παρα-
 θαλασσίδιον. καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδωσαν
 Ἑγεσταίοις (παρεγένοντο γὰρ αὐτῶν ἱππῆς), αὐτοὶ δὲ πάλιν
 τῷ μὲν πεζῷ ἐχώρουν διὰ τῶν Σικελῶν, ἕως ἀφίκοντο ἐς
 15 Κατάνην, αἱ δὲ νῆες περιέπλευσαν τὰ ἀνδράποδα ἄγουσαι.
 Νικίας δὲ εὐθύς ἐξ Ὑκκάρων ἐπὶ Ἑγέστης παραπλεύσας καὶ 4
 τᾶλλα χρηματίσας καὶ λαβὼν τάλαντα τριάκοντα παρῆν ἐς
 τὸ στράτευμα. καὶ τὰνδράποδα ἀπέδωσαν καὶ ἐγένοντο ἐξ
 αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα. καὶ ἐς τοὺς τῶν Σικελῶν 5

cf. 5. § 1.—9. Ἑλλὰς: as fem. adj. only here in Thuc.; freq. in Hdt. See on 1. 131. 6. On the matter, cf. 7. 58. § 2. —οὐκ ἐδέχοντο: sc. οἱ Ἱμεραῖοι.—10. παρεκομίζοντο: they proceeded westerly along the coast.

Ὑκκαρα: for its location, see Holm, *Gesch. Siz.* I, 60.—πόλισμα Σικανικόν: acc. to 2. § 5 the Sicani-ans were confined πρὸς τὰ μεσημβρινὰ καὶ ἐσπέρια. —11. παραθαλασσίδιον: elsewhere only in Dio C. 54. 9. —13. παρεγένοντο αὐτῶν ἱππῆς: (i.e. τῶν Ἑγεσταίων) who had joined the Athenians before the attack on Hyccara.—αὐτοί: i.e. all the Athenians (as opp. to the Eggestaeen cavalry), subdivided presently in τῷ μὲν πεζῷ, αἱ δὲ νῆες. Lamachus was prob. the leader of the land troops through the interior. —15. αἱ δὲ νῆες περιέπλευσαν: i.e. sailed on southwards round the island.

16. Νικίας δὲ εὐθύς . . . ἐς τὸ στράτευμα: parenthetical explanation. — 17. τᾶλλα χρηματίσας: attending to the other matters (i.e. other than financial). For χρηματίζειν in this sense, see on 1. 87. 17.—τάλαντα τριάκοντα: all the money on hand, acc. to 46. 3. Cf. 47.

3 ff.—παρῆν ἐς τὸ στράτευμα: = παρεγένετο ἐς τὸ στράτευμα. See on 3. 3. 19. The army had meanwhile united again at Catana. See App.—18. ἀπέδωσαν: sold, a meaning which is extremely rare in active, and prob. another of Thuc.'s poetical usages. Cf. Eur. *Cycl.* 239 (St.); Ar. *Ran.* 1235 (Kock). The mid. occurs 1. 29. 23, 55. 6; 7. 87. 17. Cl. adopted Bk.'s conjecture ἀπέδοντο, and Madvig (*Adv.* I, 327) suggested ἀπεδόθησαν, but without citing parallels for the pass. in this sense.—ἐγένοντο: with neut. pl. subj., as 2. 8. 7; 5. 26. 12, 75. 7; here perhaps because of the definite number.

19. ἐς τοὺς τῶν Σικελῶν ξυμμάχους: to those of the Sicels who were allies of theirs. Except the Sicels the Athenians had as allies only Eggesta, Catana, and Naxos. Nicias had just been in Eggesta, and Catana was their actual station. So it is quite natural that mention is made here only of the Sicels. It seems unnecessary then, with St., to bracket τῶν Σικελῶν. Nor is Kr.'s objection to the attrib. position of the part. gen. valid for Thuc. He so inserts the part.

20 *ξυμμάχους περιέπλευσαν, στρατιὰν κελεύοντες πέμπειν· τῇ τε ἡμισείᾳ τῆς ἑαυτῶν ἡλθον ἐπὶ Ὑβλαν τὴν Γελεᾶτιν, πολεμίαν οὖσαν, καὶ οὐχ εἶλον. καὶ τὸ θέρος ἐτελεύτα.*

63 Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς τὴν ἔφοδον οἱ Ἀθη- 1
ναῖοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ 2
αὐτοὶ ὡς ἐπ' ἐκείνους ἰόντες. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν 2
πρῶτον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναῖοι οὐκ εὐθὺς ἐπέ-
5 κειντο, κατὰ τε τὴν ἡμέραν ἐκάστην προιοῦσαν ἀνεθάρσουν

gen. not only often between the art. and ptc. (87. 8, 102. 2; 1. 9. 4, 48. 12, 126. 33; 3. 22. 26, 36. 19; 4. 46. 5, 111. 6, 125. 20; 8. 63. 17, 73. 4, 90. 1), as sometimes between art. and adj. (1. 25. 18; 3. 65. 14; 8. 73. 31), but even between art. and subst., οἱ τῶν Ἐπιδαμνίων φυγάδες 1. 26. 13; οἱ Μυτιληναίων φυγάδες 4. 52. 3; οἱ Ὀρχομενίων φυγάδες 4. 76. 13; τοὺς παρόντας Ἀρκάδων ξυμμάχους 5. 64. 20; τοὺς Ἀργείων φυγάδας 6. 7. 5; οἱ τῶν Ἀθηναίων τριακῆσιοι λογάδες 6. 101. 21; οἱ ἐν τῇ Μιλήτῃ τῶν Πελοποννησίων . . . στρατιῶται 8. 78. 1; κατὰ τὸ νικῆσαν τῶν Πελοποννησίων μέρος 8. 105. 15 (cf. also τὰ αὐτῆς τῆς Πύλου ἕξω τοῦ ἔσπλου πρὸς τὸ πέλαγος 4. 8. 35; and for the part. gen. in pred. position, 1. 113. 14; 3. 85. 4; 4. 75. 8; 6. 7. 17). Also in Hdt. the part. gen. occurs in attrib. position 1. 98. 21, 143. 3. See H. v. Kleist, *Der eingeseh. Gen. d. Ganzen b. Thuk.* (N. Jhbb. f. Philol. CXLIII, 107 ff.). — 20. *περιέπλευσαν*: see App. — 21. *Ὑβλαν τὴν Γελεᾶτιν*: the modern Paterno at the foot of Aetna; see on 4. 7 and Holm I, 68, 363.

63. While the Athenians are preparing for a direct attack upon Syracuse, the Syracusans, in view of their delay, demand to be led against the camp at Catana. — 2. *παρεσκευάζοντο*: with

varying const., first with acc. (as 1. 54. 3; 4. 30. 11; 5. 10. 1), then verbal with ὡς and fut. ptc. (as 2. 7. 3; 3. 107. 10; 4. 13. 18; 5. 62. 7).

3. *πρὸς τὸν πρῶτον φόβον . . . ἐπέκειντο*: i.e. had not attacked immediately as at first they had feared and expected. For *πρὸς* = *secundum*, cf. 34. 44, 64. 12, 85. 11; 1. 140. 4; 2. 54. 9; 4. 39. 8, 106. 5. So most editors. Steup objects that the position of the neg. is against this, and renders *πρὸς* by *entgegen*. On the matter, cf. 45 (end), 49. § 2. — 5. *κατὰ τε τὴν ἡμέραν ἐκάστην*: *ἐκαστος* occurs both with the art. (cf. 31. 19; 1. 22. 12; 2. 24. 10; 3. 50. 10, 82. 14; 4. 98. 6; 5. 47. 39, 49. 9) and without (cf. 67. 18; 1. 56. 9; 2. 31. 15, 85. 16; 3. 58. 16; 4. 56. 2, 66. 2; 5. 18. 50). Gild., Syn. 661. Here is added the pred. ptc. *προιοῦσαν*, as *each day passed on*. For the participial const., see App. on 4. 63. 2. *τε* here, correl. to *καὶ* before *ἐπειδὴ*, marks the first stage of the gradually reviving self-confidence expressed by impf. *ἀνεθάρσουν*; the decisive result of the weak undertakings (c. 62) of the Athenians (*ἐπειδὴ . . . οὐχ εἶλον βίᾳ*) is expressed by the aor. *κατεφρόνησαν*, *they came to despise still more*. Cf. 49. 5 *τῇ γνώμῃ ἀναθαρσύνοντας ἀνθρώπους καὶ τῇ ὕψει καταφρονεῖν*

- μᾶλλον, καὶ ἐπειδὴ πλείοντές τε τὰ ἐπ' ἐκείνα τῆς Σικελίας πολὺ ἀπὸ σφῶν ἐφαίνοντο καὶ πρὸς τὴν Ὑβλαν ἐλθόντες καὶ πειράσαντες οὐχ εἶλον βία, ἔτι πλέον κατεφρόνησαν καὶ ἡξίουσαν τοὺς στρατηγούς, οἷον δὲ ὄχλος φιλεῖ θαρσύνεσθαι ποιεῖν, ἄγειν σφᾶς ἐπὶ Κατάνην, ἐπειδὴ οὐκ ἐκείνοι ἐφ' ἑαυτοὺς ἔρχονται. ἱππῆς τε προσελαύνοντες αἰεὶ κατὰ σκοποὶ τῶν Συρακοσίων πρὸς τὸ στράτευμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ εἰ ξυνοικήσοντες σφίσιν αὐτοῖς μᾶλλον ἤκοιεν ἐν τῇ ἀλλοτρίᾳ ἢ Λεοντίνους ἐς τὴν οἰκίαν κατοικιοῦντες.
- 64 Ἄ γινώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων καὶ βουλό-
μενοι αὐτοὺς ἄγειν πανδημεὶ ἐκ τῆς πόλεως ὅτι πλείστον, αὐτοὶ

μᾶλλον.—6. πλείοντές τε τὰ ἐπ' ἐκείνα τῆς Σικελίας: Kr. takes τὰ ἐπ' ἐκείνα as construed with πλείοντες, like πλεῖν τὴν θάλασσαν; but it seems rather adv., *on the opposite coast of Sicily*. τε τά, with St., for τά τε of the Mss., so that both grounds of the recovered courage may stand out clearly. The sense of the passage is: "Since they on their voyage along the opposite coast of Sicily had shown themselves only at a distance from Syracuse and in their attack upon Gela with land troops had not taken it."—8. πειράσαντες: cf. 1. 61. 13 πειράσαντες τοῦ χωρίου.—εἶλον βία: of violent capture, as 1. 102. 7. Cf. 47. 7; 1. 11. 9.—9. οἷον δὲ ὄχλος φιλεῖ ποιεῖν: as 4. 28. 12. Cf. 2. 65. 12; 8. 1. 30.—θαρσύνεσθαι: *when it has got courage*.

11. ἱππῆς τε: the indispensable particle is lacking in all Mss.—προσελαύνοντες . . . πρὸς τὸ στράτευμα: cf. 7. 73. 24, and Tac. Annales 2. 13 equo ad vallum acto.—12. ἐφύβριζον: *asked scornfully*; not found elsewhere in Att. prose.—13. εἰ: = *πότερον* (Schol.), and

so Cl. Steup explains *ei* as *whether not*, with St., making ἢ = *than* after μᾶλλον, which is more forcible.—ξυνοικήσοντες σφίσιν αὐτοῖς . . . ἐν τῇ ἀλλοτρίᾳ: Cl.² and most editors unnecessarily adopt Bk.'s *αὐτοῖς*. The antithesis is perfect to Λεοντίνους ἐς τὴν οἰκίαν κατοικιοῦντες (cf. 76. 6 δοκοῦσιν οὐ Λεοντίνους βούλεσθαι κατοικίσαι, ἀλλ' ἡμᾶς μᾶλλον ἐξοικίσαι). For σφίσιν αὐτοῖς as indir. reflexive, cf. 1. 19. 3, 128. 5; 2. 21. 19. See Kr. Spr. 51, 2, 7. Plut. Nic. 16 (εἰ Καταναίους συνοικήσοντες ἢ Λεοντίνους κατοικιοῦντες ἤκουσι) seems to have followed Thuc. inaccurately here.

64, 65. The Athenian generals, by a false message sent through a Catanaean, induce the Syracusans to advance with their whole army upon Catana. Meanwhile the Athenian force sails by night and lands in the Great Harbor at a suitable point near the Olympieum. The Syracusans, becoming aware of the deception, return in haste.—2. ἄγειν: *entice, draw off*, in which sense Thuc. elsewhere uses ἀπάγειν (73. 8; 1. 109. 6; 3. 36. 4).—ὅτι πλείστον: *as far as*

δὲ ταῖς ναυσὶν ἐν τοσοῦτῳ ὑπὸ νύκτα παραπλεύσαντες στρα-
τόπεδον καταλαβεῖν ἐν ἐπιτηδείῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν
5 ὁμοίως δυνηθέντες [καὶ] εἰ ἐκ τῶν νεῶν πρὸς παρεσκευα-
σμένους ἐκβιβάζοιεν ἢ κατὰ γῆν ἰόντες γνωσθεῖεν (τοὺς γὰρ
ἂν ψιλοὺς [τοὺς] σφῶν καὶ τὸν ὄχλον τῶν Συρακοσίων τοὺς
ἰππέας πολλοὺς ὄντας, σφίσι δ' οὐ παρόντων ἰππέων, βλά-
πτειν ἂν μεγάλα· οὕτω δὲ λήψεσθαι χωρίον ὅθεν ὑπὸ τῶν
10 ἰππέων οὐ βλάψονται ἄξια λόγου· ἐδίδασκον δ' αὐτοὺς περὶ
τοῦ πρὸς τῷ Ὀλυμπιεῖ χωρίου, ὅπερ καὶ κατέλαβον, Συ-
ρακοσίων φυγάδες οἱ ξυνείποντο), τοιόνδε τι οὖν πρὸς ἃ

possible.—3. ἐν τοσοῦτῳ: for ἐν τούτῳ, with a hint of the longer time they hoped to win.—ὑπὸ νύκτα: Cl. explained *at nightfall*; but as the journey from Catana to Syracuse took considerable time, ὑπὸ νύκτα here, as well as in 65. 14, prob. means *by night*. This is the meaning also at 7. 12; 8. 35. 16; and in the other cases of its occurrence in Thuc. (1. 115. 19; 2. 92. 22; 3. 80. 7, 91. 10; 4. 67. 3; 7. 22. 2; 8. 33. 10) there is nothing against its meaning simply *by night*.—παραπλεύσαντες: Cl. wrote unnecessarily *προσπλεύσαντες*. Cf. 50. 7, 9; 52. 3; 94. 3.—4. ἐν ἐπιτηδείῳ: *at a suitable place*, as 2. 81. 17. Cf. 66. 3 ἐς χωρίον ἐπιτήδειον.—εἰδότες . . . γνωσθεῖεν: *knowing that they would not in like manner be able, if from the ships against men prepared they disembarked (the army) or should be recognized going by land*. For ἐκβιβάζειν with obj. (τὸ σπράττευμα) to be supplied, St. compares Xen. Hell. 2. 1. 24 καὶ οὐ πρότερον ἐξεβίβασεν ἐκ τῶν νεῶν πρὶν αὐταὶ ἦκον. For the text, see App.—6. τοὺς ψιλοὺς . . . καὶ τὸν ὄχλον: note the emphatic position of these obj. accusatives before the subj. τῶν Συρακοσίων τοὺς ἰππέας.—τοὺς γὰρ ἂν ψιλοὺς

[τοὺς] σφῶν: Cl. explained the art. here as repeated to avoid misunderstanding, but it is against Thucydidean usage, and prob. rightly rejected by St., Bm., Steup.—7. τὸν ὄχλον: comprising, it seems, camp-followers and baggage-train.—8. σφίσι δ' οὐ παρόντων ἰππέων: δέ, which is not strictly necessary, emphasizes the opposition to the preceding, and for the same reason the repetition of ἰππέων, which St. brackets, seems justified.—βλάπτειν ἂν μεγάλα: note the repetition of ἂν. See on 1. 36. 15; 4. 18. 17. GMT. 223; Gild., Syn. 467. μεγάλα is cogn. acc. See on 1. 81. 8. G. 159, x. 2; H. 716 b; Kr. Spr. 69, 7, 3.—9. οὕτω δέ: *but in that case*, as 1. 45. 8.—ὅθεν: sc. ἐπιχειροῦντες.—10. περὶ τοῦ πρὸς τῷ Ὀλυμπιεῖ χωρίου: see on 65. 15.—11. ὅπερ καὶ κατέλαβον: *which they actually took*. Cf. 1. 14. 14.—12. οἱ ξυνείποντο: i.e. who had joined the Athenians.—τοιόνδε τι . . . μηχανῶνται: the same phrase also 4. 46. 17; 5. 45. 5.—οὖν: indicating resumption after a parenthesis (see on 3. 95. 9; 7. 6. 7) with repetition of the subj. οἱ στρατηγοί from 1. 1.—πρὸς ἃ ἐβούλοντο: *in accordance with what they wished*. Cf. 1. 2.

ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται· πέμπουσιν ἄνδρα 2
 σφίσι μὲν πιστόν, τοῖς δὲ τῶν Συρακοσίων στρατηγοῖς τῇ δο-
 15 κήσει οὐχ ἡσσον ἐπιτήδειον· ἦν δὲ Καταναῖος ὁ ἀνὴρ, καὶ
 ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη ὧν ἐκείνοι τὰ ὀνόματα
 ἐγίγνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοίπους ὄντας
 τῶν σφίσιν εὐνων. ἔλεγε δὲ τοὺς Ἀθηναίους αὐλίζεσθαι ἀπὸ 3
 τῶν ὀπλων ἐν τῇ πόλει, καὶ εἰ βούλονται ἐκείνοι πανδημεὶ ἐν
 20 ἡμέρᾳ ῥητῇ ἅμα ἔω ἐπὶ τὸ στράτευμα ἔλθειν, αὐτοὶ μὲν ἀπο-
 κλήσειν τοὺς παρὰ σφίσι καὶ τὰς ναὺς ἐμπρήσειν, ἐκείνους
 δὲ ῥαδίως [τὸ στράτευμα] προσβαλόντας τῷ σταυρώματι
 αἰρήσειν· εἶναι δὲ ταῦτα τοὺς ξυνδράσοντας πολλοὺς Κα-
 65 ταναίων, καὶ ἡτοιμάσθαι ἤδη ἀφ' ὧν αὐτὸς ἦκειν. οἱ δὲ 1

13. **πέμπουσιν**: after *τοιόνδε* without γάρ, see on 1. 89. 2.—14. **σφίσι**: = *σφί-
 σιν αὐτοῖς*, as 1. 21. See on 4. 28. 27.
 —**τῇ δοκήσει**: *in their opinion*. The
 word is common in Thuc., as in trag-
 edy, but avoided in Attic prose. See
 on 3. 43. 3.—17. **ἠπίσταντο** . . . **ὑπο-
 λοίπους ὄντας**: *οὗς* (from ὧν 1. 16) or
αὐτοὺς to be supplied. See on 1. 10. 20;
 3. 55. 12.—18. **εὐνων**: for *εὐνόων* after
 the analogy of *εὐνοῖς* 3. 58. 9; *εὐνοῖς* 5.
 106. 3.

αὐλίζεσθαι: *were in the habit of pass-
 ing the night* (pres. inf.); not to be un-
 derstood, of course, of all the Athenians,
 for a guard must have remained behind.
 Cf. 1. 21 *τοὺς παρὰ σφίσι*.—**ἀπὸ τῶν
 ὀπλων**: *away from their arms or camp*.
 For *ἀπὸ* in this sense, cf. 1. 7. 6. See
 Kühn. 86, 1, n. 1. For *ὀπλα*, see on 1.
 111. 6; 3. 1. 7.—20. **ἐπὶ τὸ στράτευμα**:
*i.e. the whole Athenian army, includ-
 ing both τοὺς παρὰ σφίσι* (21) and the
 guard at the camp. To bracket these
 words, with St., would leave *ἔλθειν*
 without goal.—**αὐτοί**: following *ἔλεγε*

(ὁ Καταναῖος ἀνὴρ), *i.e. the friendly Cat-
 anaean*s.—21. **τοὺς παρὰ σφίσι**: (so
 correctly Laur., for *αὐτοὺς παρὰ σφίσι*)
i.e. the main body of the Athenians
who spent the night in the city.—**καὶ
 τὰς ναὺς ἐμπρήσειν**: it is to be inferred
 that, though the camp was outside, the
 ships were drawn up inside the city.—
 22. [**τὸ στράτευμα**]: recognized as a
 gloss by Bl. The meaning "army" does
 not suit the context, and there is no
 objection to indicating by *σταυρώματι*
 the camp, which is called *τὸ στρατόπε-
 δον* in 51. 14, 75. 9, 88. 27. The neces-
 sity of supplying from *σταυρώματι* an
 obj. (*αὐτὸ*) for *αἰρήσειν* seems to have
 led to the gloss.—23. **ταῦτα τοὺς ξυν-
 δράσοντας**: note the emphatic position
 of the dem. pron. for *τοὺς ταῦτα ξυνδρά-
 σοντας*. See on 77. 18. *ξυνδρᾶν* is not
 found elsewhere in Attic prose. Cf.
 Liban. Orat. 736.—24. **καὶ ἡτοιμάσθαι**
 . . . **ἦκειν**: Schol. *καὶ ἐτοίμους εἶναι τοὺς
 ἄνδρας, παρ' ὧν αὐτὸς ἦκει*. For the inf.
 in rel. sent., see on 1. 91. 24. GMT.
 755; Kühn. 594, 5; Kr. Spr. 55, 4, 9.

στρατηγοὶ τῶν Συρακοσίων. μετὰ τοῦ καὶ ἐς τὰ ἄλλα θαρσεῖν καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων ἰέναι [παρεσκευάσθαι] ἐπὶ Κατάνην. ἐπίστευσάν τε τῷ ἀνθρώπῳ πολλῶ ἀπερὶσκεπτό-
 5 τερον καὶ εὐθὺς ἡμέραν ξυνθέμενοι ἢ παρέσονται ἀπέστειλαν αὐτόν, καὶ αὐτοὶ (ἤδη γὰρ καὶ τῶν ξυμμάχων Σελινούντιοι καὶ ἄλλοι τινὲς παρήσαν) προεῖπον πανδημεὶ πᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἐτοῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐγγὺς ἦσαν, πορευό-
 10 μνοι ἐπὶ Κατάνης ἡγύλισαντο ἐπὶ τῷ Συμαίθῳ ποταμῷ ἐν τῇ

65 2. μετὰ τοῦ . . . θαρσεῖν: in accord with their confidence also in other respects. Cl. and Kr. explain μετὰ τοῦ = praeterquam quod, comparing Dem. 5. 5 μετὰ τοῦ προσοφλεῖν αἰσχύνην . . . πάντες ἔγνωτε. But this does not suit the context.—3. εἶναι ἐν διανοίᾳ: = διανοεῖσθαι. Cf. ἐν ἐλπίδι εἶναι 4. 70. 20.—καὶ ἄνευ τούτων: i.e. without this message. But Cl. prefers to take τούτων as masc., referring to the Catanaeans.—[παρεσκευάσθαι]: bracketed by nearly all recent editors. It seems clearly a gloss of εἶναι ἐν διανοίᾳ, certainly cannot as pf. inf. depend on that. Possible would be παρασκευάσθαι of four Mss.—4. ἀπερὶσκεπτότερον: too incautiously. See on 57. 12.—5. ἀπέστειλαν αὐτόν: sent him back, reckoning on the uprising of the Catanaeans. In accordance with this expectation they themselves begin to carry out the plan agreed upon: καὶ αὐτοὶ . . . Συρακοσίοις, and they themselves made proclamation for the whole force of the Syracusans to go out. The parenthesis ἤδη γὰρ . . . παρήσαν, coming before the repetitive and explanatory statement in 67. § 2 ἐβοήθησαν δὲ . . . ὡς πεντήκοντα, was suspected by Cl. But

it probably explains why all the Syracusans could march out (Kr.). For allies to remain behind to protect the city (e.g. against the Sicels) would not be strange, since such a service was frequently rendered among the Hellenes for an allied state (5. 23. § 1 f., 47. § 3 f.). Cf. also 5. 33. 9 οἱ Μαντινῆς τὴν πόλιν Ἀργείοις φύλαξι παραδόντες αὐτοὶ τὴν ξυμμαχίαν ἐφρούρουν.—7. πανδημεὶ πᾶσιν ἐξιέναι Συρακοσίοις: for like pleonasm, cf. 1. 90. 22 τευχίζειν πάντας πανδημεὶ τοὺς ἐν τῇ πόλει.—8. ἐτοῖμα αὐτοῖς: belongs only to the first of the foll. clauses and hence was to be expected after καὶ. For examples of like irregular order, see on 2. 46. 1.—τὰ τῆς παρασκευῆς: cf. 29. 3.—9. αἱ ἡμέραι ἐν αἷς . . . ἥξειν: pl. including the day of the march from Syracuse as well as that agreed upon for the attack (cf. 1. 5). Steup puts a comma after ἐγγὺς, construing the adv. with ἥξειν and taking ἦσαν as equiv. to ἐφῆκον. But this view is not likely to receive support.—10. ἐπὶ τῷ Συμαίθῳ: the chief stream of the plain of Catana, and largest of Sicily; now Simeto or Giaretta. It was in Leontine territory, hence in the hands of the Syracusans. See Holm I, 27 f., 340.

Λεοντίνῃ. οἱ δ' Ἀθηναῖοι, ὡς ᾗσθοντο αὐτοὺς προσιόντας, 2
 ἀναλαβόντες τό τε στράτευμα ἅπαν τὸ ἐαυτῶν καὶ ὅσοι Σικε-
 λῶν αὐτοῖς ἢ ἄλλος τις προσεληλύθει καὶ ἐπιβιβάσαντες ἐπὶ
 τὰς ναῦς καὶ τὰ πλοῖα ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας.
 15 καὶ οἱ τε Ἀθηναῖοι ἅμα ἔφ' ἐξέβαινον ἐς τὸ κατὰ τὸ Ὀλυμ- 3
 πιεῖον ὡς τὸ στρατόπεδον καταληψόμενοι, καὶ οἱ ἱππῆς οἱ
 Συρακοσίων πρῶτοι προσελάσαντες ἐς τὴν Κατάνην καὶ
 αἰσθόμενοι ὅτι τὸ στράτευμα ἅπαν ἀνῆκται, ἀποστρέψαντες
 ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη ἀποτρεπόμενοι
 20 66 ἐβοήθουν ἐπὶ τὴν πόλιν. ἐν τούτῳ δ' οἱ Ἀθηναῖοι, μακρᾶς 1
 οὔσης τῆς ὁδοῦ αὐτοῖς, καθ' ἡσυχίαν καθίσαν τὸ στράτευμα

12. τὸ στράτευμα ἅπαν: including the *ψιλοὶ* and *ὄχλος* of 64. § 1.—ὅσοι Σικελῶν: who had been summoned 62. § 5.—13. ἢ ἄλλος τις: included in *ὅσοι*, unless we should read *ἢ εἰ ἄλλος τις*. Non-Sicel allies of the Athenians were Eggesta, Catana, and Naxos; besides, Leontine fugitives were doubtless with the Athenian army (cf. 8. § 2, 50. § 4).—14. τὰς ναῦς καὶ τὰ πλοῖα: cf. 4. 116. 4 τοῖς τε πλοίοις καὶ ταῖς ναυσί. With the πλοῖα are prob. included the ὀκάδες of 30. 3 and 44. 6.—ὑπὸ νύκτα: see on 64. 3.

15. ἅμα ἔφ: applying also to καὶ οἱ ἱππῆς ἀγγέλλουσι. The coincidence in time is emphasized by οἱ τε Ἀθηναῖοι . . . καὶ οἱ ἱππῆς.—ἐς τὸ κατὰ τὸ Ὀλυμπιεῖον: (nearly all Mss. have ἐς τὸν, sc. *χωρὸν* or *τόπον*) in the place opposite the Olympieum (cf. 64. 11): "Whoever sailed [from the east] into the bay called the Great Harbor of Syracuse had directly before him a ridge crowned by the temple of Olympian Zeus, remains of which are still visible in the grainfield" (Holm II, 26).—16. ὡς τὸ

στρατόπεδον καταληψόμενοι: as planned 64. § 1, hence the art., which Laur. wrongly omits.—17. πρῶτοι: in front. Cf. 66. 12.—προσελάσαντες ἐς τὴν Κατάνην: one Ms. (M) omits ἐς, and so Hude writes τῇ Κατάνῃ. Steup agrees that ἐς Κατάνην, into Catana (whether city or territory), is out of place with προσελάσαντες, riding up, and suggests προελάσαντες.—18. ἀνῆκται: the pf. indicating that the army is gone and they are deceived.—ἀποστρέψαντες: aor. of the sudden turning back of the horsemen.—19. ἀποτρεπόμενοι ἐβοήθουν: of the longer return march of the whole army, Schol. *ὁπίσω ἐπανερχόμενοι*.

66. The Athenians, however, had time to encamp and fortify on all sides. The Syracusans advanced against the camp, but withdrew without accomplishing anything.—1. ἐν τούτῳ: while the Syracusans were hurrying back to the city, which required considerable time, μακρᾶς οὔσης τῆς ὁδοῦ αὐτοῖς (i.e. τοῖς Συρακοσίοις).—2. καθίσαν: (Λ ἐκάθισαν, as 7. 82. 16 A and B) trans., as 2. 71. 4; 4. 90. 5, 93. 5; 5. 7. 14; 7. 82.

ἐς χωρίον ἐπιτήδειον καὶ ἐν ᾧ μάχης τε ἄρξιν ἐμελλον ὁπότε
 βούλονται καὶ οἱ ἱππῆς τῶν Συρακοσίων ἥκιστ' [ἄν] αὐτοὺς
 5 καὶ ἐν τῷ ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία
 τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ λίμνη, παρὰ δὲ τὸ κρη-
 μνοί. καὶ τὰ ἐγγὺς δένδρα κόψαντες καὶ κατενεγκόντες ἐπὶ 2
 τὴν θάλασσαν παρὰ τε τὰς ναῦς σταύρωμα ἐπηξαν καὶ
 ἐπὶ τῷ Δάσκωνι ἔρυσμα τε, ἣ εὐεφοδώτατον ἦν τοῖς πολεμίοις,
 10 λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὠρθωσαν καὶ τὴν τοῦ

16. See on 4. 93. 5.—3. ἐπιτήδειον καὶ ἐν ᾧ: attrib. adj. connected by copula with rel. clause (as in French).—

4. ἥκιστ' [ἄν] . . . λυπήσειν: one of the five passages in Thuc. where the Mss. have the fut. inf. with ἄν (cf. 2. 80. 40; 5. 82. 21; 8. 25. 28, 71. 4), a const. defended by Herbst (Ueber ἄν b. Fut. im Thuc., Progr. 1867, p. 29 ff.), rejected by St. (Qu. Gr.² p. 21 sqq.). Cl. adopted Meineke's conjecture (Hermes III, 372) λυπήσειαν, and is followed by Steup.

—5. ἐν τῷ ἔργῳ: *in action*, as 1. 105. 24; 2. 89. 42; 4. 25. 9; 8. 42. 12; and freq.—τῇ μὲν γὰρ τειχία κτέ.: concerning the locality occupied by the Athenians, see B. Lupus, Die Stadt Syrakus im Altertum (revision of the Cavallari-Holm Topografia), p. 118 f.—τειχία: prob. to fence in gardens and plots of ground.—6. λίμνη: not the Lysimeleia (which was too near the city), but either the swampy ground (now called Pantano) about the Cxane (a tributary of the Anapus), west of the Olympieum, or—if the camp of the Athenians cannot be thought of as extending so far west—a swamp south of the mouth of the Anapus.—παρὰ δὲ τό: *on the other side, however*. The order as in 45. 5.

9. ἐπὶ τῷ Δάσκωνι: the ridge extending northward from the present Punta Caderini (about the middle of the west shore of the Great Harbor). Thuc. reckons it up to the bridge over the Anapus. See Lupus, op. cit.—ἔρυσμα τε: Kr.'s conjecture ἔρυσμα τι, adopted by several editors, is intended to bring our passage into agreement with Diod. 13. 13, where the Bay of Dascon, south of the Punta Caderini, is mentioned. But it is not prob. that the position of the Athenians extended so far southward, and Diodorus' topographic statements are little trustworthy (see Lupus, pp. 83, 119).—ἣ εὐεφοδώτατον ἦν τοῖς πολεμίοις: cf. 101. 14 ἣ πηλῶδες ἦν. The Mss. read ἐφοδώτατον, but the Schol. reads as in the text, explaining by προσβῆναι δυνατόν, εὐπρόσιτον. No adj. compound of ὁδός with a prep. occurs, and for ἐφοδος Xen. Anab. 3. 4. 41 is wrongly cited. But εὐεφοδος is found in Polybius, Diodorus, and Strabo, as well as Xen. Cyrop. 2. 4. 13. Bk.'s conjecture εὐοδώτατον means rather pervius and expeditus, than aditu facilis.—10. λογάδην: closely connected with λίθοις. See on 1. 122. 15.—ὠρθωσαν: *erected*. Cf. 88. 28.—τὴν τοῦ Ἀνάπου γέφυραν: over which the road led from

- Ἀνάπου γέφυραν ἔλυσαν. παρασκευαζομένων δὲ ἐκ μὲν τῆς 3
 πόλεως οὐδεὶς ἐξίων ἐκώλυε, πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακο-
 σίων προσεβοήθησαν, ἔπειτα δὲ ὕστερον καὶ τὸ πεζὸν ἅπαν
 ξυνελέγη. καὶ προσήλθον μὲν ἐγγὺς τοῦ στρατεύματος τῶν
 15 Ἀθηναίων τὸ πρῶτον, ἔπειτα δέ, ὡς οὐκ ἀντιπροῆσαν αὐτοῖς,
 ἀναχωρήσαντες καὶ διαβάντες τὴν Ἐλωρίνην ὁδὸν ἡλίσσαντο.
 67 Τῇ δ' ὕστεραία οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευά- 1
 ζοντο ὡς ἐς μάχην καὶ ξυνετάξαντο ὧδε· δεξιὸν μὲν κέρας
 Ἀργεῖοι εἶχον καὶ Μαντινῆς, Ἀθηναῖοι δὲ τὸ μέσον, τὸ δὲ
 ἄλλο οἱ ξύμμαχοι οἱ ἄλλοι. καὶ τὸ μὲν ἡμισυ αὐτοῖς τοῦ
 5 στρατεύματος ἐν τῷ πρόσθεν ἦν, τεταγμένον ἐπὶ ὀκτώ, τὸ δὲ
 ἡμισυ ἐπὶ ταῖς εὐναῖς ἐν πλαισίῳ, ἐπὶ ὀκτὼ καὶ τοῦτο τεταγ-
 μένον· οἷς εἶρητο, ἥ ἂν τοῦ στρατεύματός τι πονῇ μάλιστα,

Syracuse southward to the town of Elorus (or Helorus), ἡ Ἐλωρῖνη ὁδός (16). The Syracusans doubtless restored the bridge after the withdrawal of the Athenians. Cf. 101. § 4.

11. παρασκευαζομένων: sc. αὐτῶν, while they were making preparations. For gen. abs. with subj. easily supplied from the context, cf. 1. 2. 8; 4. 3. 6. GMT. 848; H. 972 a.—12. οἱ ἱππῆς . . . τὸ πεζόν: as they had returned from the expedition against Catana (c. 65, end).—13. ἔπειτα ὕστερον: connected as in 88. 49. See on 2. 9. 7.—14. προσήλθον ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων: cf. 4. 93. 4 προσέμειξεν ἐγγὺς τοῦ στρατεύματος αὐτῶν. This must have happened after they had crossed the Anapus higher up.—15. οὐκ ἀντιπροῆσαν αὐτοῖς: did not in turn advance against them. The compound occurs elsewhere only in postclassical authors. On the 41 compounds of ἀντι- in Thuc. see App. on 4. 80. 3.—16. διαβάντες τὴν Ἐλωρίνην: for the accent, not

Ἐλωρῖνην, see Herodian 2. p. 867. They must have crossed this road before in the opp. direction (from west to east) as they marched out. See Lupus, p. 119.

67. On the following day both armies take position for battle.—2. δεξιὸν κέρας: for freq. omission of the art. with divisions of an army, see on 2. 81. 11; 4. 31. 8.—5. ἐπὶ ὀκτώ: eight men deep, the usual depth of front of Athenians and Lacedaemonians at the time of the Peloponnesian War. The const. is usually ἐπὶ with gen., but for the acc., cf. Xen. Anab. 4. 8. 11. See on 2. 93. 22.—6. ἐπὶ ταῖς εὐναῖς: near their sleeping-places, i.e. the tents in camp. Cf. ἐν ταῖς εὐναῖς 3. 112. 10; 4. 32. 2. For ἐπὶ with dat. as here, see on 4. 14. 28.—ἐν πλαισίῳ: as 7. 78. 5. Schol. ἐν σχήματι τετραγώνῳ. A hollow square is called τετράγωνος τάξις 4. 125. 16.—7. οἷς εἶρητο: cf. 61. 20.—πονῇ μάλιστα: as 1. 49. 18. πονεῖν of troops hard pressed also 4. 96. 21; 5. 73. 10. Cf. Sall. Jug. 103 ac modo laborantibus suis

ἐφορῶντας παραγίγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τού-
των τῶν ἐπιτάκτων ἐποίησαντο. οἱ δὲ Συρακόσιοι ἔταξαν 2
10 τοὺς μὲν ὀπλίτας ἐφ' ἑκκαίδεκα, ὄντας πανδημεὶ Συρακο-
σίους καὶ ὅσοι ξύμμαχοι παρήσαν (ἐβοήθησαν δὲ αὐτοῖς
Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ Γελῶν ἱππῆς, τὸ
ξύμπαν ἐς διακοσίους, καὶ Καμαριναίων ἱππῆς ὅσον εἴκοσι
καὶ τοξόται ὡς πεντήκοντα), τοὺς δὲ ἱππέας ἐπετάξαντο ἐπὶ
15 τῷ δεξιῷ, οὐκ ἔλασσον ὄντας ἢ διακοσίους καὶ χιλίους, παρὰ
δ' αὐτοὺς καὶ τοὺς ἀκοντιστάς. μέλλουσι δὲ τοῖς Ἀθηναίοις 3
προτέροις ἐπιχειρήσειν ὁ Νικίας κατὰ τε ἔθνη ἐπιπαριῶν
ἕκαστα καὶ ξύμπασι τοιάδε παρεκελεύετο.

succurrere.—8. ἐφορῶντας: *looking on*, keeping sharp watch, with implication of removal at some distance. Cf. 3. 104. 4.—παραγίγνεσθαι: as 2. 83. 28.—ἐντὸς . . . ἐποίησαντο: cf. 2. 83. 26; 4. 125. 17; 7. 78. 7.—9. τῶν ἐπιτάκτων: i.e. those held in reserve, = τῶν ἐπιτεταγμένων 5. 72. 17 (cf. ἐπετάξαντο 14).

οἱ δὲ Συρακόσιοι ἔταξαν κτέ.: it must be assumed that the Syracusans had again advanced eastward across the Elorine road (66. 16), for after being put to flight they again take post on this road and get together (70. § 4).—10. πανδημεὶ Συρακοσίους: cf. 65. 7.—12. Σελινούντιοι μὲν μάλιστα: with the other (less important) allies definite numbers are given, so that Cl. was inclined to assume before μάλιστα the loss of some numeral perhaps α (χιλιοι), and Stein approves. But Steup is doubtless right in rendering μὲν μάλιστα *especially, most of all*, on which then follows naturally ἔπειτα δὲ καὶ (cf. 1. 75. 9; 2. 54. 19; 6. 11. 14, 16. 23). With this view it is quite natural that no number

should be given with Σελινούντιοι.—13. καὶ Καμαριναίων ἱππῆς κτέ.: on this aid from the Camarinaeans, cf. 75. § 3, 88. § 1.—ὅσον εἴκοσι: *about twenty*. Cf. 7. 38. 14.—14. ἐπετάξαντο ἐπὶ τῷ δεξιῷ: i.e. they stationed the cavalry on the right to strengthen it. See on 2. 90. 7.—16. τοὺς ἀκοντιστάς: acc. to l. 14 and 69. § 2 still other light troops were with the Syracusans, but these, as of less importance, seem to be disregarded in the account here of the battle array.

17. προτέροις ἐπιχειρήσειν: cf. 69. 11; 4. 73. 7.—κατὰ ἔθνη ἐπιπαριῶν ἕκαστα: passing along the line of battle, as the contingents of the separate states were drawn up (l. 2 ff.). As Hippocrates had done 4. 94. § 2, Nicias made addresses of similar purport to the separate divisions, and we have here doubtless a summary of the whole.

68. With the excellent composition and military experience of our army we may have the strongest hope of victory. On the other hand, far from home and encompassed by enemies as we are, we should, in case of defeat, be

- 68 "Πολλῇ μὲν παραινέσει, ὧ ἄνδρες, τί δεῖ χρῆσθαι, οἱ 1
 πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἱκα-
 νωτέρα μοι δοκεῖ εἶναι θάρσος παρασχεῖν ἢ καλῶς λεχθέν-
 τες λόγοι μετὰ ἀσθενοῦς στρατοπέδου. ὅπου γὰρ Ἀργεῖοι 2
 5 καὶ Μαντινῆς καὶ Ἀθηναῖοι καὶ νησιωτῶν οἱ πρῶτοί ἐσμεν,
 πῶς οὐ χρὴ μετὰ τοιῶνδε καὶ τοσῶνδε ξυμμάχων πάντα τινὰ
 μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν, ἄλλως τε καὶ πρὸς
 ἄνδρας πανδημεῖ τε ἀμυνομένους καὶ οὐκ ἀπολέκτους ὥσπερ
 καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἱ ὑπερφρονοῦσι μὲν ἡμᾶς,

in evil plight. Think then in the impending conflict at once of your honor and of the seriousness of the situation.

— 1. οἱ πάρεσμεν: as if ἡμᾶς preceded. The rel. has causal force (*since we*; see on 1. 68. 15). So all recent editors explain except Steup. He would connect οἱ directly with ὧ ἄνδρες, the troops being addressed as comrades in battle (for first person, cf. 3. 30. 1), and τὸν αὐτὸν ἀγῶνα emphasizing the common danger of the many different ἔθνη (cf. 4. 10. 1 ἄνδρες οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου). Hude corrects to τοιοῦτον ἀγῶνα.

— 2. αὐτὴ ἡ παρασκευή: comprises all preparations and equipments for the expedition—selection, arming, drilling, payment, and maintenance of the army contingents—which now appear in the excellent condition of the whole army: "the composition and condition of our army *alone*" (see on 37. 3).— 3. καλῶς: ironical, of fine speeches without corresponding content. Cf. 1. 84. 16; 3. 37. 24, 38. 20, 82. 42; 5. 69. 20. It is as if the danger of encroaching rhetoric were hinted at.

4. ὅπου: not local here, but referring to the matters before them; cf. 8

27. 6, and, as here with foll. πῶς, 8. 96. 4.

— Ἀργεῖοι καὶ Μαντινῆς: cf. c. 43; 61.

§ 5.— 5. νησιωτῶν οἱ πρῶτοι: esp. Rhodians and Chians, c. 43. Under νησιῶται are to be understood islanders of the Aegean; cf. Steup, Rh. Mus. XXXV, 328 n.— 6. πάντα τινά: *every one*, as comprehensive as possible. See on 2. 41. 21; 3. 13. 33.— 7. μεγάλην τὴν ἐλπίδα: position and effect of the pred. adj. as 2. 49. 24, 63. 16, 67. 30.— πρὸς: *as opposed to*; cf. 9. 13.— 8. πανδημεῖ ἀμυνομένους: cf. 67. § 2. Meineke (Hermes III, 359) conjectures ἀμυνουμένους.

But it is by no means necessary to conceive of the ἀμύνεσθαι beginning only with the impending battle.— οὐκ ἀπολέκτους: the neg. side of the same thing, opposed, by means of τε . . . καὶ, to πανδημεῖ ἀμυνομένους, not to πανδημεῖ alone.— ὥσπερ καὶ ἡμᾶς: attraction of case and prolepsis. Cf. 1. 69. 23; 5. 99. 4. Kr. Spr. 62, 4, 3; Kühn. 581, 3. καὶ, without reference to the preceding neg., merely for the sake of the comparison; cf. 2. 13. 13.— 9. ὑπερφρονοῦσι: cf. 16. 20, and, as here with acc., 3. 39. 29. Here for the sake of the assonance (with ὑπομενοῦσι), for the more usual

- 10 ὑπομενοῦσι δὲ οὐ, διὰ τὸ τὴν ἐπιστήμην τῆς τόλμης ἥσσω
 ἔχειν. παραστήτω δέ τινα καὶ τόδε, πολὺ τε ἀπὸ τῆς ἡμετέρας 3
 αὐτῶν εἶναι καὶ πρὸς γῇ οὐδεμιᾷ φιλίᾳ ἦντινα μὴ αὐτοὶ μαχό-
 μνοι κτήσεσθε. καὶ τοῦναντίον ὑπομιμνήσκω ὑμᾶς ἢ οἱ πο-
 λέμιοι σφίσιν αὐτοῖς εὖ οἶδ' ὅτι παρακελεύονται· οἱ μὲν γὰρ
 15 ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δὲ ὅτι οὐκ ἐν πατρίδι, ἐξ
 ἧς κρατεῖν δεῖ ἢ μὴ ῥαδίως ἀποχωρεῖν· οἱ γὰρ ἱππῆς πολλοὶ
 ἐπικείσονται. τῆς τε οὖν ὑμετέρας αὐτῶν ἀξίας μνησθέντες 4
 ἐπέλθετε τοῖς ἐναντίοις προθύμως καὶ τὴν παροῦσαν ἀνάγκην
 καὶ ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων.”
- 69 Ὁ μὲν Νικίας τοιαῦτα παρακελευσάμενος ἐπῆγε τὸ στρα- 1
 τόπεδον εὐθύς· οἱ δὲ Συρακόσιοι ἀπροσδόκητοι μὲν ἐν τῷ

καταφρονεῖν (34. 54, 35. 5, 49. 6, 63. 8).

—10. ἐπιστήμην: of military knowledge and experience, as 1. 49. 12; 3. 121. 15.

11. παραστήτω τινα καὶ τόδε: let this also be fixed in the mind of every one. τις in wider sense; cf. 34. 53.—12. εἶναι: sc. ἡμᾶς.—καὶ πρὸς γῇ οὐδεμιᾷ φιλίᾳ ἦντινα . . . κτήσεσθε: and near to no friendly land, unless you win such by your own arms.—13. τοῦναντίον ἢ: also 7. 80. 6. See on 3. 22. 28.—14. εὖ οἶδ' ὅτι: see on 34. 43.—οἱ μὲν γάρ: sc. παρακελεύονται.—15. ἐγὼ δέ: sc. ὑπομιμνήσκω. See on 24. 8.—οὐκ ἐν πατρίδι: for ἐν οὐ πατρίδι (see on 1. 78. 1) = ἐν γῇ οὐ πατρίδι οὕση. In the appended rel. sent. (see on 4. 126. 10) ἐξ ἧς belongs gram. only with the second clause (ἢ μὴ . . . ἀποχωρεῖν), the intervening clause (κρατεῖν δεῖ), which breaks the const., serving as foil for the following. For similar cases, cf. 2. 11. 9, 88. 7, 92. 5; 3. 68. 9. With the second clause supply

perhaps μέλλετε from δεῖ, as if we had ἐξ ἧς, εἰ μὴ κρατεῖτε, μὴ ῥαδίως μέλλετε ἀποχωρεῖν.—16. μὴ ῥαδίως ἀποχωρεῖν: cf. 4. 10. 13. The neg. (μὴ) still under the influence of παραστήτω.—πολλοί: pred., in large numbers; see on 1. 10. 10.

17. ἀξίας: subst., as 7. 77. 4, 12.—18. ἐπέλθετε . . . προθύμως: placed between the parallel clauses τῆς τε . . . μνησθέντες and καὶ . . . ἡγησάμενοι κτέ. Cf. 15. 16.

69. The Athenians advance to the attack. The Syracusans, though not expecting this, enter into the battle with spirit. The different motives for the courageous bearing of the combatants.—1. ἐπῆγε: inchoative impf.—2. ἀπροσδόκητοι: active, as in 2. 33. 14, 93. 26; 4. 72. 12; 7. 29. 14, 39. 14 (but in all these it is in the dat. of pers. reference); elsewhere with passive force (2. 5. 13, 61. 13, 91. 15; 3. 39. 23; 4. 103. 21; 7. 46. 1; 8. 23. 12).—

καιρῷ τούτῳ ἦσαν ὡς ἤδη μαχοῦμενοι (καί τινες αὐτοῖς ἐγγὺς τῆς πόλεως οὐσης καὶ ἀπεληλύθεσαν, οἱ δὲ καὶ διὰ σπουδῆς 5 προσβοηθοῦντες δρόμῳ ὑστέριζον μὲν, ὡς δὲ ἕκαστός πη τοῖς πλείοσι προσμείζειε, καθίσταντο· οὐ γὰρ δὴ προθυμία ἐλλείπεις ἦσαν οὐδὲ τόλμῃ οὐτ' ἐν ταύτῃ τῇ μάχῃ οὐτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ μὲν ἀνδρεία οὐχ ἥσσους ἐς ὅσον ἢ ἐπιστήμῃ ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τὴν βούλησιν 10 ἄκοντες προυδίδουσιν). ὅμως δέ, οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν. καὶ πρῶτον μὲν αὐτῶν ἐκατέρων οἳ τε λιθοβόλοι καὶ σφεν- 2 δονῆται καὶ τοξόται προυμάχοντο καὶ τροπᾶς, οἷα εἰκὸς

3. ὡς ἤδη μαχοῦμενοι: for on the day before the Athenians had not accepted the battle offered (66. § 3). The const. of a verb of expectation with ὡς and fut. ptc. is unusual; different is 7. 12. 15 προσδοκίαν παρέχειν ὡς ἐπιπλεύσονται. — καί τινες αὐτοῖς . . . προυδίδουσιν: parenthetical explanation, the regular narrative being resumed with ὅμως δέ (1. 10). — 4. καὶ ἀπεληλύθεσαν: sc. ἐς τὴν πόλιν: had even gone away (to the city). See App. — οἱ δὲ καὶ διὰ σπουδῆς: and these indeed in haste. οἱ δέ = τινες, without change of subj., as in 1. 87. 2. — 5. ὡς δὲ . . . προσμείζειε, καθίσταντο: but as each everywhere reached the main body, they took their stand, i.e. without regard to the divisions they belonged to. The main body was just advancing against the Athenians (12) and was soon in conflict with these. — 8. ἀλλὰ τῇ μὲν ἀνδρεία . . . ἀντέχοι: but in bravery they were not inferior (to the Athenians) so far as their experience (in war) extended. ἦσαν is understood from the preceding clause. τῇ ἀνδρεία repeats

and strengthens τόλμῃ. — 9. τῷ δὲ ἐλλείποντι αὐτῆς . . . προυδίδουσιν: but in the lack of it their wish also against their will they abandoned (lit. left in the lurch). τῷ ἐλλείποντι = τῇ ἐλλείψει (see on 1. 36. 3, and Trans. Amer. Phil. Assoc. XXV, 75 ff.). τὴν βούλησιν ἄκοντες is a kind of oxymoron. — 10. ὅμως δέ: antithetical to ἀπροσδόκητοι μὲν . . . μαχοῦμενοι (2), but after the parenthesis virtually repeating in (the concessive clauses) οὐκ ἀνοίόμενοι . . . ἀμύνασθαι what was said above. See App.

13. οἱ λιθοβόλοι: throwing stones without slings, = libratores or libritores (Tac.). — σφενδονῆται: cf. 43. 14. — 14. τοξόται: cf. 43. 13, 67. 14. — τροπᾶς . . . ἀλλήλων ἐποίουν: made routs of one another, put each other to flight. Cf. Hdt. 1. 30. 25; Xen. Hell. 7. 2. 20. τροπή with ποιεῖν is verbal noun of the intr. τρέπεσθαι, whereas in τροπὴν ποιεῖσθαι (2. 19. 9; 7. 54. 4) it answers to trans. τρέπειν or τρέπεσθαι. — οἷα εἰκὸς ψιλούς: sc. ποιεῖν. Mss. C and G read οἷας by reverse assimilation to

- 15 ψιλούς, ἀλλήλων ἐποίουν· ἔπειτα δὲ μάντεις τε σφάγια προῦ-
 φερων τὰ νομιζόμενα καὶ σαλπικταὶ ξύνοδον ἐπώτρυνον τοῖς
 ὀπλίταις· οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περί τε πατρίδος 3
 μαχούμενοι καὶ τῆς ἰδίας ἕκαστος τὸ μὲν αὐτίκα σωτηρίας,
 τὸ δὲ μέλλον ἐλευθερίας, τῶν δὲ ἐναντίων Ἀθηναῖοι μὲν περί
 20 τε τῆς ἀλλοτρίας οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι
 ἡσσώμενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι
 ξυγκτήσασθαι τε ἐκείνοις ἐφ' ᾧ ἦλθον καὶ τὴν ὑπάρχουσαν
 σφίσι πατρίδα νικήσαντες πάλιν ἐπιδεῖν· τὸ δ' ὑπήκοον τῶν
 ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνελπίστου σωτηρίας,

τροπᾶς.—15. σφάγια προῦφερων: Schol.

ἔμπροσθεν τῆς στρατιᾶς ἐσφαγιάζοντο.—

16. τὰ νομιζόμενα: the custom is mentioned also 5. 10. § 2.—ξύνοδον ἐπώτρυνον τοῖς ὀπλίταις: roused the hoplites to conflict; poetic const., lit. stirred up conflict for the hoplites. Cf. Hom. χ 152 νῶιν ἐποτρύνει πόλεμον κακόν, stirs up evil war against us, and Tac. Hist. 2. 24 irritare proelium.

17. οἱ δ' ἐχώρουν: they set off, the following clauses as far as ἐπιδεῖν (23) being appos.—18. τῆς ἰδίας: modifying both σωτηρίας and ἐλευθερίας. Cf. 2. 44. 4; 5. 105. 2.—τὸ μὲν αὐτίκα . . . τὸ δὲ μέλλον: for the moment . . . for the future; adv. as 7. 38. 8. Cf. 4. 107. 2 καὶ τὸ αὐτίκα . . . καὶ τὸ ἔπειτα.—19. Ἀθηναῖοι: sc. μαχούμενοι, which is more nearly explained by the exegetical infs. σχεῖν and μὴ βλάψαι, just as ξυγκτήσασθαι and ἐπιδεῖν below.—21. καὶ τῶν ξυμμάχων οἱ αὐτόνομοι: among the independent allies of the Athenians are to be understood here only such ξύμμαχοι as did not come under the ἀρχή arising from the Delian Alliance, i.e. besides the Argives, esp. the Corycraeans, Cephalenians, and Zacyn-

thians. As opp. to these ἀπὸ ξυμμαχίας αὐτόνομοι (7. 57. 12), all subjects of the ἀρχή of the Athenians are comprehended under the term τὸ ὑπήκοον τῶν ξυμμάχων (23), even the Chians and Methymnaeans, who under the ἀρχή enjoyed a certain independence and esp. were not liable to tribute (cf. 85. 7 f.; 7. 57. 17). That Thuc. included the Chians and Methymnaeans among the ὑπήκοοι is clear not only from 7. 57. § 4 f., but also from 22. 2, where Nicias otherwise would have had to take into consideration besides the ὑπήκοοι ξύμμαχοι not merely Peloponnesian allies of the Athenians. See Stahl, De Sociorum Atheniensium Iudiciis, Index lect., Münster, 1881, p. 3 f.—22. ξυγκτήσασθαι ἐκείνοις ἐφ' ᾧ ἦλθον: to help those (the Athenians) acquire what they had come for. For ἐφ' ᾧ ἦλθον, cf. 9. 17; 7. 15. 1.—23. τὸ ὑπήκοον: neuter collective; see on 35. 6. These belong also to the ἐναντίοι (19), but owing to the distance from the leading clause (οἱ δ' ἐχώρουν) a new finite verb is expressed (τὸ πρόθυμον εἶχον).—24. μέγιστον μὲν: above all. See on 1. 142. 1.—ἀνελπίστου: closely connected with ἦν μὴ

25 ἦν μὴ κρατῶσι, τὸ πρόθυμον εἶχον, ἔπειτα δὲ ἐν παρέργῳ
 καὶ εἴ τι ἄλλο ξυγκαταστρεψάμενοι ῥᾶον αὐτοῖς ὑπακούουσιν-
 70 ται. γενομένης δ' ἐν χερσὶ τῆς μάχης ἐπὶ πολὺ ἀντεῖχον¹
 ἀλλήλοις, καὶ ξυνέβη βροντάς τε ἅμα τινὰς γενέσθαι καὶ
 ἀστραπὰς καὶ ὕδωρ πολὺ, ὥστε τοῖς μὲν πρῶτον μαχομένοις
 καὶ ἐλάχιστα πολέμῳ ὠμιληκόσι καὶ τοῦτο ξυνεπιλαβέσθαι
 5 τοῦ φόβου, τοῖς δ' ἐμπειροτέροις τὰ μὲν γιγνόμενα καὶ ὥρα
 ἔτους περαίνεσθαι δοκεῖν, τοὺς δὲ ἀνθεστῶτας πολὺ μείζω
 ἐκπληξιν μὴ νικωμένους παρέχειν. ὥσαμένων δὲ τῶν Ἀρ-
 2 γείων πρῶτον τὸ εὐώνυμον κέρας τῶν Συρακοσίων καὶ μετ' αὐ-
 τοὺς τῶν Ἀθηναίων τὸ κατὰ σφᾶς αὐτούς, παρερρήγνυντο ἤδη
 10 καὶ τὸ ἄλλο στράτευμα τῶν Συρακοσίων καὶ ἐς φυγὴν κατέ-
 στη. καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναῖοι (οἱ γὰρ ἰππῆς³

κρατῶσι: above all they were zealous for the safety of their lives, for which there was no hope unless they should conquer. — 25. *ἐν παρέργῳ*: secondarily, by the way. Cf. *ἐκ παρέργου* 1. 142. 25; 7. 27. 20. — 26. *καὶ εἴ τι . . . ὑπακούονται*: after *τὸ πρόθυμον εἶχον* expressing the hope, whether after having helped (the Athenians) in some other conquest they shall receive milder treatment from them. *εἰ* as in 2. 12. 3. Cf. Xen. Anab. 6. 4. 22 *ἐδεήθη προθυμεῖσθαι, εἴ τι κτέ.* See App.

70. After long and brave resistance the Syracusan army was routed, first by the Argives, then also by the Athenians; but the superior cavalry of the Syracusans prevented pursuit. — 1. *γενομένης ἐν χερσὶ τῆς μάχης*: the battle had been begun by the *λιθοβόλοι* καὶ *σφενδονῆται* καὶ *τοξόται* 69. 13. *γίγνεσθαι ἐν χερσὶ* is used of the combat (4. 43. 8, 14) as well as of the combatants (3. 108. 1; 5. 72. 10; 7. 5. 6). — 2. *ἅμα*: at the same time (with the combat). Cf. 7. 79. 9. — *γενέσθαι*: freq. used of natu-

ral phenomena. See on 1. 54. 23. — 3. *ὑδωρ*: cf. 2. 5. 5, 77. 18; 7. 79. 9. — 4. *πολέμῳ ὠμιληκόσι*: see on 55. 17. — *καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου*: this too (the storm) contributed to (increased) their fear. Cf. 8. 26. 5, and see on 1. 115. 9. — 5. *καὶ ὥρα ἔτους*: even to the season of the year. The sense of the passage is: "while to the more experienced the weather phenomena seemed to be due really to the season of the year" (i.e. the *χειμών* 63. 1). Cf. 7. 79. § 3. — 6. *τοὺς δὲ ἀνθεστῶτας . . . παρέχειν*: the emphasis is on *μὴ νικωμένους*: the fact that their antagonists were not conquered (i.e. after so long a conflict) caused far more consternation. For the ptc. in pred. position with force of verbal subst., see App. on 4. 63. 2.

7. *ὥσαμένων*: pushed back, routed. See on 4. 35. 11. — 9. *τὸ κατὰ σφᾶς αὐτούς*: i.e. the center (67. 3). — *παρερρήγνυντο*: i.e. the line was broken; cf. 4. 96. 25; 5. 73. 3.

τῶν Συρακοσίων πολλοὶ ὄντες καὶ ἀήσσητοι εἶργον καὶ ἐσβα-
 λόντες ἐς τοὺς ὀπλίτας αὐτῶν, εἴ τινας προδιώκοντας ἴδοιεν,
 ἀνέστελλον), ἐπακολουθήσαντες δὲ ἀθρόοι ὅσον ἀσφαλῶς
 15 εἶχε πάλιν ἐπανεχώρουν καὶ τροπαῖον ἵστασαν. οἱ δὲ Συρα- 4
 κόσιοι ἀθροισθέντες ἐς τὴν Ἐλωρίνην ὁδὸν καὶ ὡς ἐκ τῶν
 παρόντων ξυνταξάμενοι ἔς τε τὸ Ὀλυμπιεῖον ὁμως σφῶν αὐ-
 τῶν παρέπεμψαν φυλακὴν, δείσαντες μὴ οἱ Ἀθηναῖοι τῶν
 χρημάτων ἃ ἦν αὐτόθι κινήσωσι, καὶ οἱ λοιποὶ ἐπανεχώρη-
 20 71 σαν ἐς τὴν πόλιν. οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερὸν οὐκ ἤλ- 1
 θον, ξυγκομίσαντες δὲ τοὺς ἐαυτῶν νεκροὺς καὶ ἐπὶ πυρὰν
 ἐπιθέντες ἠυλίσαντο αὐτοῦ. τῇ δ' ὑστεραίᾳ τοῖς μὲν Συρα-
 κοσίοις ἀπέδωκαν ὑποσπόνδους τοὺς νεκροὺς (ἀπέθανον δὲ
 5 αὐτῶν καὶ τῶν ξυμμάχων περὶ ἐξήκοντα καὶ διακοσίους),
 τῶν δὲ σφετέρων τὰ ὅσα ξυνέλεξαν (ἀπέθανον δὲ αὐτῶν
 καὶ τῶν ξυμμάχων ὡς πεντήκοντα), καὶ τὰ τῶν πολεμίων
 σκῦλα ἔχοντες ἀπέπλευσαν ἐς Κατάνην. χειμῶν τε γὰρ ἦν 2
 καὶ τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὐπω ἐδόκει δυνατόν εἶναι,

12. ἐσβαλόντες: cf. 101. 25; 2. 100.
 22.—13. προδιώκοντας: *pushing forward in pursuit*. Prob. elsewhere only in Xen. Anab. 3. 3. 10.—14. ἀνέστελλον: *they drove them back*. Cf. 3. 98. 3.—15. ἵστασαν: *proceeded to set up*. See on 5. 74. 5.

16. ὡς ἐκ τῶν παρόντων: as well as possible under present circumstances; also 4. 17. 4. Cf. ὡς ὅδ' ἐχόντων Soph. Ant. 1179.—17. τὸ Ὀλυμπιεῖον: cf. 64. 11, 65. 15.—ὁμως: *nevertheless*, i.e. although beaten.—σφῶν αὐτῶν παρέπεμψαν: *sent from themselves* (part. gen.), i.e. from the main body that was retiring to the city.—18. τῶν χρημάτων: part. gen., as 1. 143. 2.—19. καὶ οἱ λοιποὶ ἐπανεχώρησαν: correlated

with ἔς τε τὸ Ὀλυμπιεῖον . . . παρέπεμψαν, although in the course of the narrative the subject has been restricted.

71. The Athenians, after burning their own dead and giving up under truce those of the enemy, decide not to prosecute the attack, on account of the advanced season and other unfavorable circumstances.—1. τὸ ἱερὸν: τὸ Ὀλυμπιεῖον.—2. ἐπὶ πυρὰν ἐπιθέντες: cf. 2. 52. 16.—3. αὐτοῦ: i.e. on the battlefield.—6. τὰ ὅσα ξυνέλεξαν: with a view to taking them home to Athens. Cf. 2. 34. 13 αἰεὶ ἐν αὐτῷ (τῷ δημοσίῳ σήματι) θάπτουσιν τοὺς ἐκ τῶν πολέμων.

8. χειμῶν: cf. 63. 1.—9. αὐτόθεν: i.e. from where they had bivouacked. But below (11 and 12) αὐτόθεν = ἐκ τῆς

10 πρὶν ἂν ἱππέας τε μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν ξυμμάχων ἀγείρωσιν, ὅπως μὴ παντάπασιν ἱποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ, τῶν τε πόλεόν τινες προσαγάγωνται, ἃς ἡλπιζον μετὰ τὴν μάχην μᾶλλον σφῶν ὑπακούσεσθαι,
15 τὰ τε ἄλλα καὶ σῖτον καὶ ὅσων δέοι παρασκευάσωνται, ὥς ἐς τὸ ἔαρ ἐπιχειρήσουντες ταῖς Συρακούσαις.

72 Καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν Νάξον καὶ 1 Κατάνην διαχειμάσοντες· Συρακόσιοι δὲ τοὺς σφετέρους αὐτῶν νεκροὺς θάψαντες ἐκκλησίαν ἐποιοῦν. καὶ παρελθὼν 2 αὐτοῖς Ἑρμοκράτης ὁ Ἑρμῶνος, ἀνὴρ καὶ ἐς τὰλλα ξύνεσιν

Σικελίας. — 10. **ἱππέας τε**: correlated with καὶ χρήματα δέ (12), the strengthening of the second clause (with δέ) being due to its remoteness. With τε in 13 and 15 third and fourth members are added: (1) cavalry, (2) money, (3) allies, (4) provisions and other necessities.—**μεταπέμψωσιν**: Thuc. uses act. and mid. apparently without distinction; see on 1. 112. 6.—11. **ἱποκρατῶνται**: *be inferior in cavalry*; elsewhere only in later writers. Cf. *ναυκρατεῖν*, *to be superior in ships*, 7. 60. 7.—12. **χρήματα . . . ξυλλέξωνται καὶ . . . ἔλθῃ**: a rare example of the noun functioning as obj., then as subj. in the same clause. For freq. like const. of rel. pron., see on 4. 17. 2.—14. **ἃς ἡλπιζον . . . ὑπακούσεσθαι**: cf. 49. § 6.—15. **τὰ ἄλλα**: general obj. of παρασκευάσωνται explained by καὶ σῖτον καὶ ὅσων δέοι, *both food and whatever was needed*. Cf. 88. 33.—**ὥς ἐς τὸ ἔαρ**: the Mss. have ὥστε, but Valla translates tanquam sub vernum tempus. ἐς of the terminus in view. See on 16. 30.

72. Hermocrates urges the Syracusans to improve their military organi-

zation and equipment in accordance with their experience, and to commit the conduct of the war to a few men, assuring them full confidence and ready obedience. — 1. **ταύτῃ τῇ γνώμῃ**: *in accordance with this determination* (referring to the reasons for sailing back to Catana 71. 8). Cf. 1. 45. 1; 2. 20. 1; 4. 32. 23.—**ἀπέπλευσαν ἐς τὴν Νάξον καὶ Κατάνην**: both for temporal and geographical reasons Catana should have come first, but Naxos precedes because there first the fleet, after the attempt upon Messene, passed the greater part of the winter (74. § 2), and from there further undertakings proceeded (88. § 3). The sentence is a sort of caption for the whole following episode (Boehme-Widmann). See App.—3. **ἐκκλησίαν ἐποιοῦν**: *called an assembly*. See on 1. 67. 11.

παραελθὼν αὐτοῖς: see on 15. 19.—4. **Ἑρμοκράτης**: introduced already (4. 58 ff.; 6. 32 ff.) as conspicuous statesman and orator; here, where he begins to influence decisively the course of the Sicilian war, properly honored with a characterization esp. emphasizing his

5 οὐδενὸς λειπόμενος καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἱκανὸς
 γενόμενος καὶ ἀνδρεία ἐπιφανής. ἐθάρσυνέ τε καὶ οὐκ εἶα τῷ
 γεγεννημένῳ ἐνδιδόναι· τὴν μὲν γὰρ γνώμην αὐτῶν οὐχ ἡσσή- 3
 σθαι. τὴν δὲ ἀταξίαν βλάψαι. οὐ μέντοι τοσοῦτόν γε λειφθῆ-
 ναι ὅσον εἰκὸς εἶναι, ἄλλως τε καὶ τοῖς πρώτοις τῶν Ἑλλήνων
 10 ἐμπειρία ἰδιώτας. ὥς εἰπεῖν. χειροτέχναις ἀνταγωνισαμένους.
 μέγα δὲ βλάψαι καὶ τὸ πλῆθος τῶν στρατηγῶν καὶ τὴν πο- 4
 λυαρχίαν (ἦσαν γὰρ πεντεκαίδεκα οἱ στρατηγοὶ αὐτοῖς) τῶν

already proved military capacity.—
 καὶ ἐς τὰλλα: cf. 15. 5.—ξύνεσιν: see
 Bk. 14. Einl. p. xlviii. The determining
 acc. with λείπεσθαι τινος is less freq.
 than the dat.—5. κατὰ τὸν πόλεμον
 . . . ἐπιφανής: referring prob. not so
 much to the present war between Sy-
 racuse and Athens, but, as in 91. 24
 and 2. 100. 7, in a wider sense to wars
 of the Syracusans before the second
 appearance of the Athenians in Sicily.
 —6. οὐκ εἶα: protested. See on 1. 28.
 9.—7. ἐνδιδόναι: give in, with dat. also
 3. 37. 6 (οἶκτω), 8. 86. 33, 89. 4 (τοῖς
 πολεμίοις).

γνώμην: spirit, courage. See Bk. 14.
 Einl. p. xlvii.—οὐχ ἡσσήσθαι: cf. 8.
 66. 13 ἡσσῶντο ταῖς γνώμαις.—9. ὅσον
 εἰκὸς εἶναι: inf. in rel. sent. in indir.
 disc. See on 24. 13; 1. 91. 24. GMT.
 755; Kühn, 594, 5; Kr. Spr. 55, 4, 9; 53,
 2, 9. St.'s bracketing of εἶναι cannot be
 right, as it would hardly have occurred
 to any one to add the verb if only ὅσον
 εἰκὸς had been written.—ἄλλως τε καί:
 although wanting in all the better Mss.,
 καί is indispensable with the pte. ἀντα-
 γωνισαμένους.—10. ἰδιώτας, ὥς εἰπεῖν,
 χειροτέχναις: almost as tyros against
 skilled handicraftsmen. For ἰδιώτης as
 antithesis to one who has become ex-
 pert by skill and practice, cf. 2. 48.

11 ἱατρὸς καὶ ἰδιώτης. That the Syracu-
 sans were lacking in military experi-
 ence has been indicated already by
 Thuc. himself in 69. 6 ff. ὥς εἰπεῖν, in
 qualification of a strong expression,
 often placed, as here, in the midst of
 the expression qualified. Cf. 3. 38. 29,
 39. 25, 82. 3; 7. 58. 22; 8. 5. 19. See
 App.

11. μέγα βλάψαι: see on 64. 8.—
 καὶ τὸ πλῆθος . . . καὶ τὴν πολυαρχίαν:
 also the multitude of generals and the
 distribution of command among many.
 With this interpretation there is no
 tautology in the text and hence no need,
 with Stahl, Hude, and others—fol-
 lowing Pluygers, Mnem. XI, 92—to
 bracket τὸ πλῆθος τῶν στρατηγῶν καί.
 For πολυαρχία, cf. Xen. Anab. 6. 1. 18;
 Plut. Camill. 18; also Hom. B 204
 οὐκ ἀγαθὴ πολυκοιρανίη.—12. τῶν τε πολ-
 λῶν τὴν ἀξύντακτον ἀναρχίαν: and the
 disorderly insubordination of the many.
 With studied paronomasia (cf. 76. § 2,
 4, 79. § 2, 3) Hermocrates contrasts
 with the large number of nominal com-
 manders the anarchy of the soldiers,
 i.e. the resultant insubordination of the
 mass accustomed to no order and disci-
 pline. For an example of this, cf. 69.
 § 1. For the rare use of τε to connect
 two single notions, see on 1. 12. 15.

τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν. ἣν δὲ ὀλίγοι τε στρα-
 τηγοὶ γένωνται ἔμπειροι καὶ ἐν τῷ χειμῶνι τούτῳ παρα-
 15 σκευάσωσι τὸ ὀπλιτικόν, οἷς τε ὅπλα μὴ ἔστιν ἐκπορίζοντες,
 ὅπως ὡς πλείστοι ἔσονται, καὶ τῇ ἄλλῃ μελέτῃ προσαναγκά-
 ζοντες, ἔφη κατὰ τὸ εἰκὸς κρατήσῃν σφᾶς τῶν ἐναντίων,
 ἀνδρείας μὲν σφίσιν ὑπαρχούσης, εὐταξίας δὲ ἐς τὰ ἔργα
 προσγενομένης· ἐπιδώσειν γὰρ ἀμφότερα αὐτά, τὴν μὲν
 20 μετὰ κινδύνων μελετωμένην, τὴν δ' εὐψυχίαν αὐτὴν ἐαυτῆς
 μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλεωτέραν ἔσεσθαι.
 τοὺς τε στρατηγούς καὶ ὀλίγους καὶ αὐτοκράτορας χρῆναι ἐλέ- 5
 σθαι καὶ ὁμόσαι αὐτοῖς τὸ ὄρκιον ἢ μὴν ἑάσειν ἄρχειν ὅπῃ αὖν

— 14. παρασκευάσωσι τὸ ὀπλιτικόν: Schol. παιδεύσωσιν εἰς παρασκευήν, i.e. *prepare the hoplite force for service*.—

16. τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες: that to which it is to be compelled is to be inferred from the context elsewhere in Thuc. (88. 24, 91. 17; 3. 61. 14; 4. 87. 8; 5. 42. 19; 7. 18. 31; 8. 76. 32); here it is expressed with the dat., *forcing them to exercise (drill) besides*. For ἄλλῃ in this sense, cf. 1. 2. 12, 128. 21; 2. 14. 3.— 17. ἔφη: by its position emphasizing the certainty of success, the conditions of which have been stated. Kr. suspected the word on account of its emphatic position.—

σφᾶς: as freq. referring to those represented by the speaker.— 18. ἀνδρείας μὲν . . . προσγενομένης: the former is assumed as actual, the other is hypothetical: *having courage, if discipline be added when it comes to action*. For ἐς τὰ ἔργα, cf. 2. 39. 6, 43. 10, and see on 1. 105. 23.— 19. ἀμφότερα αὐτά: for neut. after two fem. nouns, see on 3. 97. 19. Cl. understood αὐτά = *sponte*. But what follows is against this. ἀμφότερα αὐτά merely reiterates the foregoing

ideas; cf. 5. 15. 1; Isoc. 6. 25.— τὴν μὲν: sc. τὴν εὐταξίαν.— 20. μετὰ κινδύνων μελετωμένην: cf. 1. 18. 32 μετὰ κινδύνων τὰς μελέτας ποιοῦμενοι.— τὴν δ' εὐψυχίαν: = ἀνδρείαν. The order is chiasitic. For εὐψυχίαν, see Bk. 1⁴. Einl. p. xlix.— αὐτὴν ἐαυτῆς . . . θαρσαλεωτέραν ἔσεσθαι: the comp. with gen. of the reflex. pron. measures progress in the subj. itself. See on 1. 8. 13; 7. 66. 14. Freq. in Hdt. II. 644; Kühn. 541, 6. The sense of the passage is: "in proportion as (μετὰ) confidence in their (military) knowledge grows, their courage will be bolder than it was." θαρσαλεωτέραν ἔσεσθαι—where ἐσομένην was to be expected—gives ἐπιδώσειν more definitely. Cf. Veget. 1. 1 scientia rei bellicae dimicandi nutrit audaciam. Nemo facere metuit, quod se bene fecisse confidit.

22. καὶ ὀλίγους καὶ αὐτοκράτορας: pred., *not only few, but also with full powers*. The first point has already been fully discussed in § 4, so that the second only is here emphasized. For the force of καὶ . . . καὶ, see on 16. 1.— 23. τὸ ὄρκιον: sing., as freq. in Hdt.

- ἐπίστανται· οὕτω γὰρ ἃ τε κρύπτεσθαι δεῖ μᾶλλον ἂν στέγε-
 25 σθαι καὶ τᾶλλα κατὰ κόσμον καὶ ἀπροφασίστως παρασκευα-
 73 σθῆναι. καὶ οἱ Συρακόσιοι αὐτοῦ ἀκούσαντες ἐψηφίσαντό τε 1
 πάντα ὡς ἐκέλευε καὶ στρατηγὸν αὐτόν τε εἵλοντο τὸν Ἑρμο-
 κράτην καὶ Ἡρακλείδην τὸν Λυσιμάχου καὶ Σικανὸν τὸν
 Ἐξηκέστου, τούτους τρεῖς, καὶ ἐς τὴν Κόρινθον καὶ ἐς τὴν 2
 5 Λακεδαίμονα πρέσβεις ἀπέστειλαν, ὅπως ξυμμαχία τε αὐ-
 τοῖς παραγένηται καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιό-
 τερον πείθωσι ποιεῖσθαι ἐκ τοῦ προφανοῦς ὑπὲρ σφῶν τοὺς
 Λακεδαιμονίους. ἵνα ἢ ἀπὸ τῆς Σικελίας ἀπαγάγωσιν αὐ-
 τοὺς ἢ πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἥσσον ὠφελίαν
 10 ἄλλην ἐπιπέμπωσιν.
 74 Τὸ δ' ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἐπλευσεν εὐθύς 1

— ἡ μὴν: with indirect oath, as 4. 84. 4. — 24. *μᾶλλον ἂν στέγεσθαι*: poetical form of expression. Cf. *τί χρὴ στέγειν ἢ τί λέγειν*; Soph. Phil. 136; *κακὸν τι κεύθει καὶ στέγειν ὑπὸ σκότῳ* Eur. Phoen. 1214. — 25. *ἀπροφασίστως*: *without evasions*. — *παρασκευασθῆναι*: *ἀν* of the first clause is understood here. Steup thinks not, the determining condition being sufficiently expressed by *οὕτω*. See App. on 2. 3. 8.

73. In consequence of this admonition Hermocrates and two others are placed in command and ambassadors are sent to Corinth and Sparta to urge the pushing of the war. — 4. *τούτους τρεῖς*: emphasizing the limitation of the *πεντεκαίδεκα* of 72. 12. For absence of art., cf. *ἐν ἔργῳ τούτῳ* 5. 75. 11; *ἐπὶ μίαν πόλιν ταύτην* 7. 56. 23. — 5. *ξυμμαχία*: abstract for concrete, = *ξύμμαχοι*; cf. *ὠφέλια* below (9). — 6. *τὸν πρὸς Ἀθηναίους πόλεμον βεβαιότερον . . . ἐκ τοῦ προφανοῦς κτέ.*: the two adverbs

strengthen each other: "to make the war more persistently and openly in their behalf." Cf. 88. 44 *τὸν αὐτοῦ πόλεμον σαφέστερον ποιεῖσθαι πρὸς τοὺς Ἀθηναίους* and 91. 20 *τὰ ἐνθάδε χρὴ ἅμα φανερώτερον ἐκπολεμεῖν*. — 7. *ἐκ τοῦ προφανοῦς*: as 3. 43. 10. Cf. *ἐκ τοῦ εὐθέος* 1. 34. 10; *ἐκ τοῦ ἀφανοῦς* 1. 51. 3; *ἐκ τοῦ φανεροῦ* 4. 79. 10. — *ὑπὲρ σφῶν*: *in their behalf*, carried out in the final clause *ἵνα . . . ἐπιπέμπωσιν*. — 8. *ἀπαγάγωσιν*: (sc. *οἱ Λακεδαιμόνιοι*) *draw off*, as 1. 109. 6; 3. 36. 4; 5. 55. 10. See on 64. 2. — 9. *ὠφελίαν ἄλλην*: *other assistance*, i.e. *reënforcements*. For this meaning, cf. 88. 45, 93. 10, 103. 13. — 10. *ἐπιπέμπωσιν*: sc. *οἱ Ἀθηναῖοι*. The change of subj. is harsh. See on 1. 51. 16.

74. The Athenians failing in their attempt to bring over Messene betake themselves to Naxos for winter quarters, and send to Athens for money and cavalry. — 1. *ἐν τῇ Κατάνῃ*: cf. 71. 8, and see on 72. 1. — *εὐθύς*: i.e.

ἐπὶ Μεσσήνην ὡς προδοθησομένην. καὶ ἃ μὲν ἐπράσσετο, οὐκ ἐγένετο. Ἀλκιβιάδης γὰρ ὅτ' ἀπῆει ἐκ τῆς ἀρχῆς ἤδη μετὰπεμπτος, ἐπιστάμενος ὅτι φεύξοιτο, μηνύει τοῖς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσσήνῃ ξυνειδῶς τὸ μέλλον. οἱ δὲ τοὺς τε ἄνδρας διέφθειραν πρότερον καὶ τότε στασιάζοντες καὶ ἐν ὅπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους οἱ ταῦτα βουλόμενοι. ἡμέρας δὲ μέιναντες περὶ 2 τρεῖς καὶ δέκα οἱ Ἀθηναῖοι, ὡς ἐχειμάζοντο καὶ τὰ ἐπιτηδεῖα
10 οὐκ εἶχον καὶ προυχώρει οὐδέν, ἀπελθόντες εἰς Νάξον καὶ

immediately after the return to Catana. — 2. ὡς προδοθησομένην: *in the hope that it would be betrayed*, i.e. that the negotiations begun by Alcibiades (50. § 1), and probably continued secretly with the pro-Athenian faction, would now be successful. — ἃ μὲν ἐπράσσετο: *the negotiations*, Schol. τὰ τῆς προδοσίας. For πράσσειν of secret negotiations, cf. 56. 7 and freq. For μὲν the correl. is δέ in 1. 8. — 3. οὐκ ἐγένετο: *did not come to anything*. Cf. 4. 68. 31; 5. 116. 3; and see on 3. 23. 26. — ἤδη: Hude would transpose after ἐπιστάμενος, but it seems to be added to ὅτ' ἀπῆει ἐκ τῆς ἀρχῆς to emphasize the fact that the treachery of Alcibiades followed his recall when he had to give up his command. — 4. ἐπιστάμενος ὅτι φεύξοιτο: knowing (i.e. having determined) that he would go into banishment. He had taken at once the resolution which he carried out at Thurii (61. § 6). The opt. of indir. disc., as 1. 38. 4; 4. 108. 13. — μηνύει . . . τὸ μέλλον: cf. 4. 89. 10 μηνυθέντος τοῦ ἐπιβουλεύματος. — 6. οἱ δέ: sc. οἱ τῶν Συρακοσίων φίλοι. — τοὺς ἄνδρας: as may be understood from the context = τοὺς ὑπόπτους ὡς προδιδόντας Schol. — διέφθειραν: after the hist. pres. μηνύει

not to be taken, with Cl., as plpf. (see on 46. 9), but as aor. narrandi. — πρότερον: i.e. immediately after the information given by Alcibiades; opp. to τότε, *at that time*, i.e. on the approach of the Athenian fleet. — στασιάζοντες καὶ ἐν ὅπλοις ὄντες: since οἱ δέ (6) can refer only to the party friendly to the Syracusans, as likewise ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους, and finally the particles τε . . . καὶ seem clearly to indicate that two things are to be said of οἱ δέ, these participles cannot refer, as Cl. and St. think, to all the Messenians. For στασιάζειν of a party in insurrection (not of a whole in dissension), cf. 17. 12; 1. 126. 41; and στάσις 4. 71. 2; 7. 50. 4. — 7. ἐν ὅπλοις: see on 56. 9. — ἐπεκράτουν: *carried the point*, with inf. expressing the result, as 5. 46. 25. — 8. οἱ ταῦτα βουλόμενοι: in exegetical apposition to οἱ δέ. Steup follows v. H. in bracketing the words as a marginal explanation.

ἡμέρας περὶ τρεῖς καὶ δέκα: *περὶ* in a numerical statement placed after the noun, as 1. 54. 13, 117. 5. Cf. 1. 100. 6. — μέιναντες: i.e. before Messene. — 9. ἐχειμάζοντο: *were storm-beaten*, as 2. 25. 19; 3. 69. 4, and freq. — 11. ὅρια

ὄρια καὶ σταυρώματα περὶ τὸ στρατόπεδον ποιησάμενοι, αὐτοῦ διεχεύμαζον· καὶ τριήρη ἀπέστειλαν ἐς τὰς Ἀθήνας ἐπὶ τε χρήματα καὶ ἱππέας, ὅπως ἅμα τῷ ἡρι παραγένωνται.

- 75 Ἐτείχιζον δὲ καὶ οἱ Συρακόσιοι ἐν τῷ χειμῶνι πρὸς τε τῇ 1 πόλει, τὸν Τεμενίτην ἐντὸς ποιησάμενοι, τείχος παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὄρων, ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ᾖσιν. ἣν ἄρα σφάλλονται, καὶ τὰ Μέγαρα φρούριον 5 καὶ ἐν τῷ Ὀλυμπιεῖ ἄλλο· καὶ τὴν θάλασσαν προεσταύρωσαν πανταχῇ ἣ ἀποβάσεις ἦσαν. καὶ τοὺς Ἀθηναίους 2 εἰδότες ἐν τῇ Νάξῳ χειμάζοντας ἐστράτευσαν πανδημεὶ ἐπὶ

καὶ σταυρώματα περὶ τὸ στρατόπεδον ποιησάμενοι: *having constructed dock-yards and stockades round the camp.* σταυρώματα in pl., as 7. 53. 2. See App.

75. The Syracusans utilize the leisure to build fortifications for the defense of the city. They make also an expedition against Catana and destroy the abandoned Athenian camp. On information that the Athenians had sent ambassadors to Camarina to win over that city, they too send thither Hermocrates and others for the same purpose. — 1. *ἐτείχιζον*: has double object *πρὸς τε τῇ πόλει . . . τείχος . . . ὄρων* and (4) *καὶ τὰ Μέγαρα φρούριον καὶ . . . ἄλλο*. — 2. *τὸν Τεμενίτην*: the temple of Apollo Temenites and the suburb which had grown up about it, the later Neapolis. — *ἐντὸς ποιησάμενοι*: i.e. they brought the hitherto open suburb into the compass of the new wall. If it be true, as is highly probable, that the outer city (Achradina) was walled about, the new wall bent round the earlier one on the eastern declivity of Epipolae (*παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὄρων*), and led from there down toward the Great Harbor. For its probable

course, see the map Siege of Syracuse. Cf. Holm, *Gesch. Siziliens* II, 384 f.; Lupus, *Die Stadt Syrakus*, p. 120 ff.; Freeman, *Hist. of Sicily* III, 656 ff.; W. E. Heitland, *Jour. of Philol.* XXIII, 46 ff.; E. Lange, *Philologus* LVI, 677.

— *τὸ πρὸς τὰς Ἐπιπολὰς ὄρων*: cf. 97. 25, 101. 2; 2. 55. 4, 93. 22; 7. 37. 6. — 3. *ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ᾖσιν*: a circumvallation on the part of the enemy (*ἀποτείχισις*) should in consequence of the greater circuit of their own wall not be practicable within a slighter distance from the city proper, and so in smaller compass. — 4. *τὰ Μέγαρα φρούριον*: sc. *ἐτείχιζον*; for const., cf. 2. 32. 1 *ἐτείχισθη Ἀταλάντη . . . φρούριον*. They fortified Megara (*ἃ ἦν ἐρήμα* 49. 18) for a defense toward the north (see on 94. 6), as the Olympieum toward the south. — 5. *τὴν θάλασσαν προεσταύρωσαν*: they protected the shore by means of pales driven in along it. See on 4. 9. 4. Only the Great Harbor is meant, as 97. § 1 shows, and indeed the pales were driven down *πρὸ τῶν παλαιῶν νεωσοίκων* (7. 25. 20). — 6. *ἣ ἀποβάσεις ἦσαν*: *where landings were possible*. See on 4. 13. 5.

τὴν Κατάνην, καὶ τῆς τε γῆς αὐτῶν ἔτεμον καὶ τὰς τῶν Ἀθη-
ναίων σκηναὶς καὶ τὸ στρατόπεδον ἐμπρήσαντες ἀνεχώρησαν
10 ἐπ' οἴκου.

Καὶ πυνθανόμενοι τοὺς Ἀθηναίους ἐς τὴν Καμάριναν κατὰ 3
τὴν ἐπὶ Δάχητος γενομένην ξυμμαχίαν πρεσβεύεσθαι, εἴ πως
προσαγάγοιντο αὐτούς, ἀντεπρεσβεύοντο καὶ αὐτοί· ἦσαν γὰρ
ὑποπτοὶ αὐτοῖς οἱ Καμαριναῖοι μὴ προθύμως σφίσι μῆτ' ἐπὶ
15 τὴν πρώτην μάχην πέμψαι ἃ ἔπεμψαν, ἔς τε τὸ λοιπὸν μὴ
οὐκέτι βούλονται ἀμύνειν, ὀρώντες τοὺς Ἀθηναίους ἐν τῇ
μάχῃ εὖ πράξαντας, προσχωρῶσι δ' αὐτοῖς κατὰ τὴν προτέ-
ραν φιλίαν πεισθέντες. ἀφικομένων οὖν ἐκ μὲν Συρακουσῶν 4
Ἑρμοκράτους καὶ ἄλλων ἐς τὴν Καμάριναν, ἀπὸ δὲ τῶν
20 Ἀθηναίων Εὐφύμου μεθ' ἑτέρων, ὁ Ἑρμοκράτης ξυλλόγου
γενομένου τῶν Καμαριναίων βουλόμενος προδιαβάλλειν τοὺς
Ἀθηναίους ἔλεγε τοιαύδε.

8. τῆς γῆς . . . ἔτεμον: part. gen. αὐτῶν = τῶν Καταναίων. — τὰς τῶν Ἀθηναίων σκηναὶς καὶ τὸ στρατόπεδον: cf. 51. § 3, 64. § 3, 88. § 5.

11. ἐς τὴν Καμάριναν: cf. 52. § 1. — 12. τὴν ἐπὶ Δάχητος γενομένην ξυμμαχίαν: cf. 3. 86. § 2. See on 52. 6. — εἴ πως: with opt., as 4. 11. 12 and freq. — 13. ἀντεπρεσβεύοντο: elsewhere only in later writers. — καὶ αὐτοί: added to give additional force; see on 1. 50. 18. — 14. ὑποπτοί: followed (1) by μὴ with inf., (2) by μὴ with subjv. — 15. ἃ ἔπεμψαν: about 20 horsemen and 50 bowmen (67. § 2). — μὴ οὐκέτι βούλονται: the reference to the future in ἐς τὸ λοιπὸν induces (as opposed to μὴ πέμψαι of the past) the subjvs. dependent on ὑποπτοί in the sense of aroused anxiety; but the two clauses are closely correlated by μῆτε . . . τε. — 17. κατὰ τὴν προτέραν

φιλίαν: belongs to πεισθέντες, not to προσχωρῶσι; with the latter it would be superfluous.

21. προδιαβάλλειν: i.e. to forestall the influence of the Athenians by a contrary representation; cf. 76. 2 δεισαντες . . . τοὺς μέλλοντας ἀπ' αὐτῶν λόγους. For διαβάλλειν means here not so much to 'slander,' as to 'put in an unfavorable light,' as also 83. 12.

Speech of Hermocrates of Syracuse at Camarina (76-80)

76. We are come because we feared you might give heed to what the ambassadors will say. Not the restoration of Leontini, but the subjugation of the whole island is the object of the Athenians. They intend to proceed here just as at home, where the Hellenic cities, which accepted their leadership

- 76 “Οὐ τὴν παροῦσαν δύναμιν τῶν Ἀθηναίων, ὧ Καμαριναῖοι, 1
μὴ αὐτὴν καταπλαγῆτε δείσαντες ἐπρεσβευσάμεθα, ἀλλὰ
μᾶλλον τοὺς μέλλοντας ἀπ’ αὐτῶν λόγους, πρὶν τι καὶ ἡμῶν
ἀκοῦσαι, μὴ ὑμᾶς πείσωσιν. ἤκουσι γὰρ ἐς τὴν Σικελίαν 2
5 προφάσει μὲν ἢ πυνθάνεσθε. διανοία δὲ ἦν πάντες ὑπονοοῦ-
μεν· καί μοι δοκοῦσιν οὐ Λεοντίνους βούλεσθαι κατοικίσαι,
ἀλλ’ ἡμᾶς μᾶλλον ἐξοικίσαι. οὐ γὰρ δὴ εὐλογον τὰς μὲν ἐκεῖ
πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατοικίζειν, καὶ
Λεοντίνων μὲν Χαλκιδέων ὄντων κατὰ τὸ ξυγγενὲς κήδεσθαι,
10 Χαλκιδέας δὲ τοὺς ἐν Εὐβοίᾳ, ὧν οἷδε ἄποικοί εἰσι, δουλωσα-
μένους ἔχειν. τῇ δὲ αὐτῇ ιδέα ἐκεῖνά τε ἔσχον καὶ τὰ ἐνθάδε 3

in the alliance concluded on the pretext of taking revenge on the Medes, have one after another been enslaved on trumped-up charges.—1. οὐ τὴν παροῦσαν δύναμιν τῶν Ἀθηναίων . . . ἀλλὰ μᾶλλον τοὺς . . . λόγους (3): objs. of δείσαντες so construed that the former recurs as obj. (αὐτὴν) of μὴ καταπλαγῆτε, while from the latter (τοὺς λόγους) a subj. is supplied for μὴ ὑμᾶς πείσωσι. Thuc. freq. uses such proleptic const. to make vivid important ideas. Cf. 77. 1, 88. 5.—2. μὴ αὐτὴν καταπλαγῆτε: for accus., cf. ἡμᾶς . . . ἐκπεπληγμένοι εἶεν 11. 12.—3. τοὺς μέλλοντας ἀπ’ αὐτῶν λόγους: sc. λέγεσθαι, the words that are going to be said on their part. See on 28. 1, 32. 16; 3. 36. 24. With τοὺς μέλλοντας λόγους, cf. τὰ μέλλοντα ἔργα 3. 38. 17; τὸν μέλλοντα πόλεμον 1. 36. 8; 8. 43. 11; ὁ ἀγὼν ὁ μέλλον 7. 61. 2.—πρὶν τι καὶ ἡμῶν ἀκοῦσαι: put for emphasis before the μή clause. See on 80. 17.

4. ἤκουσι γὰρ κτέ.: stating what is pointed to in πρὶν τι καὶ ἡμῶν ἀκοῦσαι.

For γάρ, see on 33. 7.—5. προφάσει μὲν . . . διανοία δέ: cf. Hdt. 2. 100. 11 τῷ λόγῳ, νόμῳ δέ. The dat. προφάσει, as 5. 53. 2; elsewhere accus., 33. 8; 3. 111. 2; 5. 80. 17.—ἢ πυνθάνεσθε: sc. ἡκειν. In the second clause the rel. is construed as dir. obj. with ὑπονοοῦμεν, as 7. 73. 1 ὑπονοήσας αὐτῶν τὴν διάνοιαν. On the matter, see 33. § 2.—6. Λεοντίνους κατοικίσαι: cf. 33. 9, 50. 17, 63. 14, 77. 6.—κατοικίσαι . . . ἐξοικίσαι: paronomasia, freq. in Thuc., esp. in speeches. See on 72. 12; 1. 33. 26.—7. οὐ γὰρ δὴ: cf. 69. 6.—τὰς ἐκεῖ πόλεις: as Aegina, Scione, Melos.—8. ἀναστάτους ποιεῖν: as 8. 24. 15.—9. Λεοντίνων Χαλκιδέων: cf. 3. § 3.—κατὰ τὸ ξυγγενές: cf. 6. 4, 77. 6.—κήδεσθαι: always of especially thoughtful care or sympathy, here ironical. See on 14. 2.—10. δουλωσαμένους ἔχειν: see on 39. 10; 1. 38. 15.

11. τῇ αὐτῇ ιδέα: in the same way, as 3. 62. 4; 7. 81. 30. Cf. τοῦτο τὸ εἶδος 77. 13. For Thuc.’s use of the word, see on 1. 109. 2.—ἐκεῖνα: i.e. the Hel-

νῦν πειρῶνται· ἡγεμόνες γὰρ γενόμενοι ἐκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι ὥς ἐπὶ τοῦ Μήδου τιμωρία, τοὺς μὲν λιποστρατίαν, τοὺς δὲ ἐπ' ἀλλήλους

lenic cities in the east brought under their rule.—12. *πειρῶνται*: sc. *σχεῖν*. — *ἐκόντων*: for the matter, cf. 1. 75. § 2, 95. § 1, 96. § 1. — *τῶν τε Ἰώνων καὶ ὅσοι . . . τιμωρία*: *both of the Ionians (of Asia Minor) and all who, descended from them, were members of the alliance concluded for revenge upon the Mede*. The original members of the Delian Confederation that were not tribally related to the Athenians, as the Lesbians, are disregarded here, because the orator would draw a parallel between the present conduct of the Athenians in Sicily and their attainment to power in the east, and has before spoken of the Athenian pretext of interference on behalf of their kinsmen, the Leontines. For both these reasons, mention of allies not tribally related to the Athenians, which Kr. misses here, would be out of place, and would besides be in open contradiction of 82. § 3, where the Athenian speaker, with manifest reference to the present passage, says: *ἐς τὸ ἀκριβὲς εἰπεῖν οὐδὲ ἀδίκως καταστρεφάμενοι τοὺς τε Ἰωνας καὶ νησιώτας, οὓς ξυγγενεῖς φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι. ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ τοῦ Μήδου*. On the other hand, the mention of the Hellenes in 77. 8 proves nothing for Kr.'s view, since most of the dwellers on the Hellespont and the Propontis were of Ionic descent, and so, in Hdt.'s phrase (1. 147. 7), were *ἀπ' Ἀθηνέων*; besides 77. § 1 need not refer merely to the time of the formation of the Delian Confederation. For the whole

passage, esp. its importance for the history of the transition of the naval hegemony to Athens, its relation to 1. 89. § 2 and 1. 95. § 1, and its contradiction of Hdt. 9. 106—acc. to which, of the Ionians of Asia Minor only the Chians and Samians at the time of the formation of the Delian alliance had belonged to the great Hellenic confederation, which also is irreconcilable with Arist. Ath. Pol. 23—see Steup, Rh. Mus. XXV, 329 ff., and App. on 1. 89. 8. — *τῶν τε Ἰώνων καὶ ὅσοι*: correlation of whole and part, as 16. 21, 69. 21, 88. 55; 1. 5. 18; 2. 69. 9; 3. 51. 7; 4. 5. 6.—13. *ἀπὸ σφῶν ἦσαν*: Schol. *ἄποικοι ἦσαν αὐτῶν*. Cf. 1. 12. 13 *Ἰωνας Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν*. Cf. also 2. 15. 25; 7. 57. 19.—*ξύμμαχοι*: here *members of an alliance*; see on 14. 48. 11.—*ὥς ἐπὶ τοῦ Μήδου τιμωρία*: *τιμωρία τινός, vengeance on some one*, as 7. 68. 4; 8. 82. 4; whereas in 3. 63. 3 *ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ* must mean *for your protection against us*. The meaning *vengeance* here is supported by 1. 96. 4 *πρόσχημα ἦν ἀμύνασθαι ὧν ἔπαθον δροῦντας τὴν βασιλέως χώραν*, and the fact that in § 4 of the present chapter the reference is to events of 480 and 479 B.C. need not keep us from understanding the present passage in agreement with the parallel one in Book I.—14. *τοὺς μὲν . . . τοὺς δὲ . . . τοῖς δ' . . . ἐπενεγκόντες κατεστρέψαντο*: for the matter, cf. 1. 98. § 4, 99. In the first two clauses we have the accus. depending on *κατεστρέψαντο*, but in the third *τοῖς δ'* by attraction to *ὥς ἐκάστοις*

- 15 στρατεύειν, τοῖς δ' ὡς ἐκάστοις τινὰ εἶχον αἰτίαν εὐπρεπῇ
ἐπενεγκόντες κατεστρέψαντο. καὶ οὐ περὶ τῆς ἐλευθερίας 4
ἄρα οὔτε οὗτοι τῶν Ἑλλήνων οὔθ' οἱ Ἕλληνες τῆς ἑαυτῶν τῷ
Μήδῳ ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ
καταδουλώσεως, οἱ δ' ἐπὶ δεσπότου μεταβολῇ οὐκ ἀξυνετω-
20 τέρου, κακοξυνετωτέρου δέ.
77 “Ἄλλ' οὐ γὰρ δὴ τὴν τῶν Ἀθηναίων εὐκατηγόρητον οὔσαν 1
πόλιν νῦν ἤκομεν ἀποφανοῦντες ἐν εἰδόσιν ὅσα ἀδικεῖ. πολὺ δὲ
μᾶλλον ἡμᾶς αὐτοὺς αἰτιασόμενοι ὅτι ἔχοντες παραδείγματα

τινὰ εἶχον αἰτίαν εὐπρεπῇ ἐπενεγκόντες, understanding αὐτοῖς with ἐπενεγκόντες in the first two clauses and αὐτοῖς with the verb in the third clause. See on 77. 15.—**λιποστρατίαν**: for the form, see on 1. 99. 3.—16. **ἐπενεγκόντες**: has obj. first in accus. (**λιποστρατίαν**), then in inf. clause (**ἐπ' ἀλλήλους στρατεύειν**, referring to Samos and Miletus, 1. 115. § 2), and last in rel. cl. (**ὡς ἐκάστοις τινὰ εἶχον αἰτίαν εὐπρεπῇ**, sc. **ἐπιφέρειν**).

καὶ οὐ περὶ τῆς ἐλευθερίας ἄρα: ἄρα gives a tone of bitter scorn to the conclusion that even in the preceding conflicts the question was never one of Hellenic freedom.—17. **οὔτε τῶν Ἑλλήνων οὔθ' . . . τῆς ἑαυτῶν**: for omission of art. (**τῆς**) in the first member, cf. 83. 7, and see on 6. 27.—**τῷ Μήδῳ ἀντέστησαν**: not to be understood, with Cl., of the continuance of the war till 449 B.C. The Hellenes here mentioned were at the time of the formation of the Delian Confederation no longer under Persian rule, and the liberation of Hellenes was also not the object of that alliance. In the reply of Euphemus, too (83. § 2), the struggle for freedom is put in the earlier period.—18. **περὶ δὲ οἱ μὲν σφίσιν . . . κακοξυνετωτέρου δέ**:

for analysis of the passage, see App. —**σφίσιν**: = **σφίσιν αὐτοῖς**. See on 4. 28. 27.—19. **ἐπὶ δεσπότου μεταβολῇ**: i.e. to change one master for another. Cf. 18. 39.—20. **κακοξυνετωτέρου**: (= **κακοφρονεστέρου**) coined for the sake of the paronomasia.

77. It is high time that we, warned by these examples and not deceived by their false pretenses, show them by our united resistance that we are Dorians and of quite other spirit than the Hellenes subject to them. Or shall we let ourselves be subdued severally by them and believe ourselves safe until our turn comes?—1. **ἀλλ'** . . . **γάρ**: **ἀλλὰ** breaks off from the preceding, **γάρ** leads over to something else. Kr. Spr. 69, 14, 4.—**τὴν τῶν Ἀθηναίων . . . πόλιν . . . ὅσα ἀδικεῖ**: proleptic const., as 76. 1.—2. **ἐν εἰδόσιν**: as 2. 36. 14; 4. 59. 5. Cf. 2. 43. 5.—3. **παραδείγματα τῶν τ' ἐκεῖ Ἑλλήνων**: **τε**—which is slightly misplaced, belonging after **παραδείγματα**—is correl. to **καὶ νῦν**. Cf. 76. 11. Most of the better Mss. have **ἐκεῖσε**, but this for **ἐκεῖ** is found only in late writers. Elsewhere Thuc. uses **παράδειγμα**, in sing. and pl., as predicate of persons or events which serve

τῶν τ' ἐκεῖ Ἑλλήνων ὡς ἐδουλώθησαν οὐκ ἀμύνοντες σφί-
 5 σιν αὐτοῖς, καὶ νῦν ἐφ' ἡμᾶς ταῦτα παρόντα σοφίσματα, Λε-
 οντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἐγεσταίων ξυμμάχων
 ἐπικουρίας, οὐ ξυστραφέντες βουλόμεθα προθυμότερον δεῖξαι
 αὐτοῖς ὅτι οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι καὶ νησιῶ-
 ται, οἱ δεσπότην ἢ Μῆδον ἢ ἓνα γέ τινα αἰεὶ μεταβάλλοντες

as examples (παράδειγμα αὐτοὶ ὄντες 2. 37. 2; παραδείγμασι τοῖς προγεγεννημένοις χρώμενοι 3. 10. 19; παραδείγμασι χρώμενοι τοῖς ἐς τοὺς ἄλλους 3. 11. 24; παράδειγμα ἔχομεν τοὺς ἀντιπέρας Εὐβοέας 4. 92. 18). Only here is it obj. with the gen. of persons serving as examples. So much the stronger is the emphasis upon the dependent clause ὡς ἐδουλώθησαν κτέ. (cf. 4. 92. 20 ὡς αὐτοῖς διάκει-ται): *having warning examples in the oversea Hellenes, how these have been enslaved because they did not defend one another*.—4. **σφίσιν αὐτοῖς**: = ἀλλήλοις, as 5. 69. 17; 8. 76. 9. See on ἐν αὐτοῖς 4. 25. 34.—5. **καὶ νῦν ἐφ' ἡμᾶς ταῦτα παρόντα σοφίσματα**: ταῦτα σοφίσματα is second obj. of ἔχοντες with ἐφ' ἡμᾶς παρόντα as pred. For σοφίσματα, *sophisms*, only here in Thuc., cf. σοφιστής also occurring once only (3. 38. 31). For ἐφ' ἡμᾶς παρόντα, *directed against us*, cf. 8. 92. 45. See on 3. 3. 19. The admissibility of this const. can scarcely be doubted, considering Thuc.'s fondness for the periphrastic use of ἔχειν with pred. adjs. (see on 1. 120. 9), even if elsewhere only in 1. 144. 19 (ἡσσαν ἐγκεισόμενους τοὺς ἐναντίους ἔξομεν) he adds a ptc. as pred. to ἔχειν. On account of the position of τε (4), St. understands with this clause ἔχοντες παραδείγματα, but the slight misplacement of τε, which really belongs after παραδείγματα, need

not be taken as a fatal objection to the explanation here adopted. See on 2. 46. 1.—6. **κατοικίσεις . . . ἐπικουρίας**: explan. appos. to σοφίσματα. The pl. by its general character indicates the unreality of the pretexts assigned. On the matter, cf. 6. § 1, 8. § 2, 33. § 2, 50. § 4, 63. § 3, 76. § 2.—**Ἐγεσταίων ἐπικουρίας**: obj. gen., as 7. 43. 12 τὴν ἐπιχειρησιν τῶν Ἐπιπολῶν.—7. **ξυστραφέντες**: *uniting together*, not merely in a military sense. Cf. 91. 5; 8. 54. 17.—**προθυμότερον**: see on 6. 6.—**δεῖξαι**: cf. δῆλον ποιῆσαι 34. 21.—8. **ὅτι οὐκ Ἴωνες τάδε εἰσὶν**: *that this is not Ionians*. The neut. τάδε with masc. pred. gives esp. emphasis. Cf. Ἀπόλλων τάδ' ἦν Soph. O. R. 1329; οὐ γὰρ ἐσθ' Ἐκτωρ τάδε Eur. Androm. 168. εἰσὶν construed with pred., as 3. 112. 2; 4. 102. 13.—**οὐκ Ἴωνες . . . οὐδ' Ἑλλησπόντιοι καὶ νησιῶται**: a complete enumeration of the subjects of the Athenians is not intended, rather only chief groups are made prominent; e.g. the communities of the Thracian coast and the Aeolians of Asia Minor are not taken into account. See Steup, Rh. Mus. XXXV, 327 n.—**νησιῶται**: inhabitants of the Cyclades. See on 3. 104. 11.—9. **ἓνα γέ τινα**: *any one whoever*. Cf. 34. 11, 61. 12.—**μεταβάλλοντες**: *changing to, adopting*. Cf. μεταβολῇ 76. 19.—10. **ἀπ' αὐτονόμου τῆς Πελοποννήσου**: cf. ἀπὸ σφῶν 76. 13.

- 10 δουλούνται, ἀλλὰ Δωριῆς ἐλεύθεροι ἀπ' αὐτονόμου τῆς Πελοποννήσου τὴν Σικελίαν οἰκοῦντες. ἡ μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις ληφθῶμεν, εἰδότες ὅτι ταύτῃ μόνον ἀλωτοί ἐσμεν καὶ ὀρῶντες αὐτοὺς ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὥστε τοὺς μὲν λόγοις ἡμῶν δισταναι, τοὺς δὲ ξυμμάχων
- 15 ἐλπίδι ἐκπολεμοῦν πρὸς ἀλλήλους, τοῖς δὲ ὡς ἐκάστοις τι προσηνὲς λέγοντες δύνανται κακουργεῖν: καὶ οἴομεθα τοῦ ἄπωθεν ξυνοίκου προαπολλυμένου οὐ καὶ ἐς αὐτόν τινα ἥξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον τὸν πᾶσχοντα καθ' αὐτὸν δυστυχεῖν;

11. ἡ μένομεν ἕως: *or are we waiting until*. The indic. in the ironical question is more effective than the dub. subjv.—ἐκαστοὶ κατὰ πόλεις: *severally city by city*.—12. ταύτῃ: *in this way*, i.e. thus isolated.—13. ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὥστε κτέ.: cf. 8. 56. 7 *τρέπεται ἐπὶ τοίνυδε εἶδος ὥστε κτέ.* For τοῦτο τὸ εἶδος, cf. τῇ αὐτῇ ιδέα 76. 11.—15. τοῖς δὲ ὡς ἐκάστοις . . . κακουργεῖν: τοῖς δὲ is assimilated to ἐκάστοις, which is construed with λέγοντες. Jowett explains, “κακουργεῖν stands in a double const., with δύνανται and with ὥστε.” The sense of the passage is as if we had τοὺς δὲ κακουργεῖν ὡς ἐκάστοις τι προσηνὲς λέγοντες δύνανται (sc. κακουργεῖν αὐτούς). Cf. 76. 15. But Steup, who adopts with Hude (after Badham) τοὺς δέ, objects to the above (Cl.’s) explanation, that, whereas in 76. 15 τοῖς δέ is connected naturally with a ptc. in the leading clause (ἐπενεγκόντες), here it must be dependent on a ptc. (λέγοντες) to be supplied from the dependent clause. St. brackets δύνανται, which relieves the difficulty, if we also read, with v. II., λέγοντας. Schütz (Ztsch. f. d. Gym. XXXIII, 101) would transpose δύνανται

λέγοντες.—16. προσηνὲς: not found elsewhere in Attic prose.—17. ἐς αὐτόν τινα: *to each one himself*. See on 31. 25. ἐς with ἥξειν as χωρεῖν ἐς τινα 4. 35. 2; καταφεύγειν ἐς τινα 4. 113. 10; πέμπειν ἐς τινα 4. 93. 8; 8. 47. 9. For the thought, cf. 1. 120. 12 *προσδέχεσθαι δέ ποτε, εἰ τὰ κάτω προῖντο, κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν*.—18. πρὸ αὐτοῦ: referring to αὐτόν τινα and put for esp. emphasis before τὸν πᾶσχοντα, to which it belongs. Cf. 64. 23 *ταῦτα τοὺς ξυνδράσοντας*, and see on 4. 20. 15. For position of μᾶλλον, cf. 4. 98. 5. The sense of the passage is that *rather whoever before him comes to grief suffers misfortune for himself alone*. Madvig (Adv. I, 327) thinks that the word-order requires ἡ after πᾶσχοντα.

78. Let no one doubt that contending for us he is defending himself. Indeed, whoever has heretofore feared or envied us should not for that hold aloof from us; otherwise he will after our defeat wish too late for former conditions. Camarina, however, as our neighbor and next in danger has reason above all to give up her slothfulness and vigorously make common cause

78 “Καὶ εἴ τῳ ἄρα παρέστηκε τὸν μὲν Συρακόσιον, ἑαυτὸν 1
 δ’ οὐ πολέμιον εἶναι τῷ Ἀθηναίῳ, καὶ δεινὸν ἡγεῖται ὑπέρ γε
 τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθήτω οὐ περὶ τῆς ἐμῆς μάλ-
 λον, ἐν ἴσῳ δὲ καὶ τῆς ἑαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχούμε-
 5 νος, τοσοῦτῳ δὲ καὶ ἀσφαλέστερον ὅσῳ οὐ προδιεφθαρμένου
 ἐμοῦ, ἔχων δὲ ξύμμαχον ἐμὲ καὶ οὐκ ἐρήμος ἀγωνιέται, τόν
 τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, τῇ
 δ’ ἐμῇ προφάσει τὴν ἐκείνου φιλίαν οὐχ ἥσσον βεβαιώσασθαι

with us. — 1. καὶ εἴ τῳ ἄρα παρέστηκε κτέ.: this same appeal for solidarity and warning against particularistic narrowness Hermocrates had used in 424 B.C. at the peace congress in Gela, 4. 58-65, in part employing similar terms, esp. in 4. 60, 61. — παρέστηκε: see on 34. 53. — τὸν Συρακόσιον, τῷ Ἀθηναίῳ: the collective singular, being more familiar in tone, is more urgent. Cf. ὁ Χαλκιδεύς 84. 9. — ἑαυτὸν: rare case of acc. of refl. pers. pron. as subj. of inf., due partly to the antithesis (cf. Hdt. 5. 86. 18; 6. 137. 23, etc.), partly because εἴ τῳ παρέστηκε does not admit of a nom. — 2. ὑπέρ γε τῆς ἐμῆς: note the change to περὶ in 3, such change of preps. being not infreq. in Thuc. where there are two clauses. Cf. 14. 1. 14. — 4. ἐν ἴσῳ: as 87. 13; 1. 133. 11; 2. 53. 14. — καὶ τῆς ἑαυτοῦ: without repetition of prep. (περὶ), as often. — 5. ὅσῳ: in so far as. See on 1. 68. 11. — οὐ προδιεφθαρμένου ἐμοῦ: gen. abs., the speaker as representative of his mother-city. Cf. 1. 137. 24; 4. 64. 1. — 6. οὐκ ἐρήμος: the reading of a few inferior Mss., preferred by Steup (with Bk., St., Hude, etc.) to ἐρήμον of the better Mss., which Cl. and others retain. Not to emphasize the fact that ξύμμαχον ἐρήμον, an isolated ally, is a contradiction in terms, the

context is against a reference to the already existent allies of Syracuse. As the first three sections of 78 are in form general and apply to all the Siceliotes except the Syracusans, so there is in these nowhere reference to allies of Syracuse already existent; and esp. οὐ προδιεφθαρμένου ἐμοῦ, opp. to ἔχων δὲ ξύμμαχον ἐμὲ κτέ., is said only of the Syracusans. We have then the same idea expressed first positively and then negatively, as not infreq. in Thuc. Cf. 2. 2. 19; 3. 40. 15; 7. 85. 17. For ἐρήμος, isolated, cf. esp. 1. 32. 14. — τόν τε Ἀθηναῖον . . . βούλεσθαι: transition from suppl. ptc. (μαχοῦμενος) with ἐνθυμηθήτω to accus. and inf. See on 4. 27. 4. — 7. κολάσασθαι: the rarer mid., as 3. 40. 22. See on διεσκοπεῖτο 59. 6. — τῇ ἐμῇ προφάσει: with me as a pretext. — 8. τὴν ἐκείνου φιλίαν: referring to τῳ (1), which includes all the Siceliotes except the Syracusans, but esp. the Camarinaeans. The fate awaiting them is ironically indicated: “that the Athenians while punishing the hostility of the Syracusans will know how none the less to secure their friendship,” i.e. by complete dependence. Several emendations have been proposed (Reiske δουλείαν for φιλίαν, Pp. βιάσασθαι for βεβαιώσασθαι, H. Stein δὴ after φιλίαν),

βούλεσθαι. εἴ τέ τις φθονεῖ μὲν ἢ καὶ φοβεῖται (ἀμφότερα γὰρ 2
 10 τὰδε πάσχει τὰ μείζω). διὰ δὲ αὐτὰ τὰς Συρακούσας κακωθῆ-
 ναι μὲν. ἵνα σωφρονισθῶμεν. βούλεται. περιγενέσθαι δὲ ἔνεκα
 τῆς αὐτοῦ ἀσφαλείας, οὐκ ἀνθρωπίνης δυνάμεως βούλησιν
 ἐλπίζει· οὐ γὰρ οἶόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης 3
 τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι, καὶ εἰ γνώμη ἀμάρτοι,
 15 τοῖς αὐτοῦ κακοῖς ὀλοφυρθεῖς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς ἀγα-
 θοῖς ποτε βουληθείη αὐθις φθονῆσαι. ἀδύνατον δὲ προεμένω
 καὶ μὴ τοὺς αὐτοὺς κινδύνους οὐ περὶ τῶν ὀνομάτων ἀλλὰ
 περὶ τῶν ἔργων ἐθελήσαντι προσλαβεῖν· λόγῳ μὲν γὰρ τὴν

but these only weaken the effect.—
 οὐχ ἥσσον: i.e. *still more*, as 88. 4.

9. ἀμφότερα τὰδε: referring, as αὐτά, to envy and fear.—10. τὰ μείζω: greater things, here *greater states*.—11. ἵνα σωφρονισθῶμεν: *that we may receive a lesson in moderation*. Cf. σωφροσύνη 1. 32. 15; τὸ σῶφρον 1. 37. 7.—περιγενέσθαι: *maintain ourselves*. See on 1. 55. 11.—12. οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει: i.e. he hopes what he wishes, but his wish does not keep within the bounds of human power (or weakness). With βούλησιν ἐλπίζει cf. 3. 39. 18 ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως.

13. οὐ γὰρ οἶόν τε . . . ταμίαν γενέσθαι: gives the reason for the preceding: *for it is impossible that the same person be in like measure the controller at once of his own desires and of fortune*. For the thought, cf. 4. 64. 5. ταμίαν γενέσθαι is slightly different in force from ταμιεύεσθαι 18. 13. For τε . . . καὶ ὁμοίως, cf. 2. 53. 7, and see on 2. 44. 6.—14. γνώμη ἀμάρτοι: i.e. that Syracuse will not be completely overthrown. Cf. γνώμη σφαλέντες 4. 18. 7; γνώμης ἀμαρτάνειν 92. 3; 1. 33. 17; γνώμης σφα-

λῆναι 4. 28. 27; τῆς δόξης σφαλῆναι 4. 85. 5.—15. τοῖς αὐτοῦ κακοῖς ὀλοφυρθεῖς: *brought to grief by his own ills*. Thuc. uses elsewhere the aor. mid. of this verb (2. 46. 7; 7. 30. 21; 8. 66. 16, 81. 21); in the pass. the sense is prob. not *lamented*, which does not suit the context here, but in *lamentabilem statum abductus* (St.). Cf. μεμψῆσθαι (4. 85. 7) and μέμψασθαι (1. 143. 14; 2. 60. 3, 64. 21; 3. 37. 25, 61. 5; 8. 109. 9).—τάχ' ἂν ἴσως . . . αὐθις φθονῆσαι: *he would perhaps sometime wish again to become envious of our good fortune*. The aor. φθονῆσαι is ingressive. For τάχ' ἂν ἴσως, see on 10. 13.—16. προεμένω: *for one letting go* (sc. ἐμέ, τοὺς Συρακοσίους).—17. καὶ μὴ τοὺς αὐτοὺς κινδύνους . . . προσλαβεῖν: *and not consent to take up the same dangers not about names, but about facts*. κινδύνους προσλαβεῖν, used by Hermocrates also in 4. 61. 3, followed here by the const. περὶ τίνος, as not seldom μάχεσθαι, ἀγωνίζεσθαι, κινδυνεύειν.—18. λόγῳ μὲν γὰρ . . . ἔργῳ δὲ . . . σωτηρίαν: *explanation of the above οὐ περὶ τῶν ὀνομάτων . . . ἔργων, for nominally one might be preserving our power, but actually his own*

ἡμετέραν δύναμιν σώζοι ἂν τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν.
 20 καὶ μάλιστα εἰκὸς ἦν ὑμᾶς, ὧ Καμαριναῖοι, ὁμόρους ὄντας 4
 καὶ τὰ δεύτερα κινδυνεύσοντας προορᾶσθαι αὐτὰ καὶ μὴ
 μαλακῶς ὥσπερ νῦν ξυμμαχεῖν, αὐτοὺς δὲ πρὸς ἡμᾶς μάλ-
 λον ἰόντας, ἅπερ, εἰ ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο οἱ
 25 Ἀθηναῖοι, δεόμενοι ἂν ἐπεκαλείσθε, ταῦτα ἐκ τοῦ ὁμοίου καὶ
 νῦν παρακελευομένους, ὅπως μηδὲν ἐνδώσομεν, φαίνεσθαι.
 ἀλλ' οὐθ' ὑμεῖς νῦν γέ πω οὐθ' οἱ ἄλλοι ἐπὶ ταῦτα ὥρμησθε.
 79 "Δελία δὲ ἴσως τὸ δίκαιον πρὸς τε ἡμᾶς καὶ πρὸς τοὺς 1
 ἐπιόντας θεραπεύετε, λέγοντες ξυμμαχίαν εἶναι ὑμῖν πρὸς

safety. For σώζειν σωτηρίαν Bl. compares Cic. ad Fam. 11. 7. 2 conservare salutem populi Romani.

21. τὰ δεύτερα κινδυνεύσοντας: will incur danger next (cogn. acc.). — αὐτά: i.e. the state of affairs. Cf. 10. 5, 40. 11.—22. μαλακῶς ὥσπερ νῦν: cf. 75. §3. — αὐτούς: yourselves, sponte. To this belongs not only πρὸς ἡμᾶς ἰόντας but also παρακελευομένους φαίνεσθαι: but should of yourselves come to us, and as you, if the Athenians had first come against Camarina, would be calling us with the prayer not to yield an inch (ὅπως μηδὲν ἐνδώσομεν), so also now show yourselves (φαίνεσθαι), using in like manner the same exhortation.—23. ἅπερ: belongs only to δεόμενοι, as ταῦτα to παρακελευομένους, both explained by ὅπως μηδὲν ἐνδώσομεν.—24. ἐκ τοῦ ὁμοίου: = ὁμοίως, as 87. 23; 2. 44. 16; 4. 10. 19. Cf. ἐκ τοῦ ἴσου 2. 3. 19.—26. ἀλλ' οὐθ' . . ὥρμησθε: but neither you, as yet at least, nor the rest have shown zeal for this. Cf. ὥρμησθαι ἐς 2. 65. 5; 7. 21. 25; 8. 40. 19, 47. 17. ὥρμησθαι ἐπὶ τι 9. 17 is slightly different. The verb is construed here with the more prominent subj. (ὕμεῖς).

79, 80, §1, 2. You cannot hold up

to us your treaty of alliance with Athens, in cowardice urging the plea of justice. This treaty does not concern the present case, neither pledging you to support the Athenians nor hindering your standing by us against them. Nor out of anxiety for your safety need you decide for neutrality. If we Siceliotas only hold together, the power of the Athenians is not at all to be dreaded; especially as we can reckon upon the assistance of the war-trained Peloponnesians. Besides, neutrality toward us would not be equitable.—

1. τὸ δίκαιον: the point of right, or legal obligation. Cf. 4. 61. 15 τὸ δίκαιον τῆς ξυνηθείας.—πρὸς τε ἡμᾶς καὶ πρὸς τοὺς ἐπιόντας: the emphasis is on the second member, as shown by λέγοντες . . . πρὸς Ἀθηναίους. See on 16. 1. The prep. is repeated and τε placed as in 6. 8 περί τε γαμικῶν τινῶν καὶ περὶ γῆς ἀμφισβητήτων. The substitution of τοὺς ἐπιόντας (the aggressors) for τοὺς Ἀθηναίους is purposely made, for acc. to what follows the alliance between Camarina and Athens was not for wars of aggression.—2. θεραπεύετε: will lay stress on. Cf. 3. 56. 9 τὸ ξυμφέρειν μᾶλλον θεραπεύοντες.

Ἀθηναίους· ἦν γε οὐκ ἐπὶ τοῖς φίλοις ἐποιήσασθε, τῶν δὲ
 ἐχθρῶν ἦν τις ἐφ' ὑμᾶς ἔη, καὶ τοῖς γε Ἀθηναίοις βοηθεῖν,
 5 ὅταν ὑπ' ἄλλων. καὶ μὴ αὐτοὶ ὥσπερ νῦν τοὺς πέλας ἀδικῶ-
 σιν. ἐπεὶ οὐδ' οἱ Ῥηγῖνοι ὄντες Χαλκιδῆς Χαλκιδεάς ὄντας 2
 Λεοντίνους ἐθέλουσι ξυγκατοικίζειν. καὶ δεινὸν εἰ ἐκείνοι
 μὲν τὸ ἔργον τοῦ καλοῦ δικαίωματος ὑποπτεύοντες ἀλόγως
 σωφρονοῦσιν, ὑμεῖς δ' εὐλόγῳ προφάσει τοὺς μὲν φύσει πολε-
 10 μίους βούλεσθε ὠφελεῖν. τοὺς δὲ ἔτι μᾶλλον φύσει ξυγγενεῖς

— ξυμμαχίαν . . . πρὸς Ἀθηναίους :

the orator assumes that the Camarinaeans might seek to justify a cowardly neutrality in the present war by a plea that hostility to the Athenians would be a violation of the treaty made with the Athenians at the time of the command of Laches (cf. 75. § 3; see on 52. 6). But this treaty with Athens was directed, the orator argues, not against friends of the Camarinaeans, but against enemies attacking them; and the Camarinaeans were to support the Athenians in case these suffered injustice from others, but not if they themselves were the aggressors. And this latter was really the case, even if the Athenians talked of helping in the restoration of the city of the Leontines, their allies and kinsmen. The emptiness of this pretext even the Rhegians had recognized, who, although being Chalcidians, like the Leontines, had held aloof from that Athenian enterprise, in spite of their alliance with the Athenians. So the Camarinaeans should see that without violating their alliance with Athens they could fulfill their treaty obligations to Syraeuse. — 3. ἦν γε: rel. with the force of a strong adversative conj. "this alliance, however." See on 1.39.2. With the fol-

lowing exposition of the treaty, cf. 1. 40. § 2. — ἐπὶ τοῖς φίλοις: *against your friends*. See on 61.5. — τῶν δὲ ἐχθρῶν: put before the conj. for the sake of the antithesis to τοῖς φίλοις. — 4. καὶ τοῖς γε Ἀθηναίοις βοηθεῖν: dependent on ξυμμαχίαν ἐποιήσασθε, as 1.44.8 ἐπιμαχίαν ἐποιήσαντο . . . βοηθεῖν. The γε prepares for the limiting ὅταν clause, *to aid the Athenians only when*. — 5. ὑπ' ἄλλων: sc. ἀδικῶνται. For ellipses, similar, though not so strong, cf. 1.78.10; 2. 11.34, 86.14; 7.69.3. — τοὺς πέλας: = ἄλλους. See on 1.32.2.

6. οὐδ' οἱ Ῥηγῖνοι ὄντες Χαλκιδῆς: cf. 44.17, 46.7. Note the chiasmic arrangement. — 7. Λεοντίνους ξυγκατοικίζειν: cf. 8.12. — δεινὸν εἰ . . . μὲν . . . δέ: parataxis, as 1.35.4, 121.19. Cf. 76.5. — 8. τὸ ἔργον τοῦ καλοῦ δικαίωματος: *the real meaning of the fine plea of right*. καλοῦ (ironical) = εὐπρεποῦς. The same antithesis again 80.7. — ἀλόγως σωφρονοῦσιν . . . ὠφελεῖν: *against the letter of the agreement display prudence (obey policy), while you on the pretext of the letter wish to aid those who are your natural enemies*. For σωφρονεῖν, cf. 78.11, 87.19. For the paronomasia, see on 72.12. — 9. εὐλόγῳ προφάσει: cf. 8.19 προφάσει βραχείᾳ καὶ εὐπρεπεῖ. — 10. ἔτι μᾶλλον φύσει ξυγγενεῖς: i.e. as

μετὰ τῶν ἐχθίστων διαφθεῖραι. ἀλλ' οὐ δίκαιον, ἀμύνειν δὲ 3
καὶ μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γάρ, ἣν ἡμεῖς
ξυστῶμεν πάντες, δεινὴ ἐστίν, ἀλλ' ἦν, ὅπερ οὗτοι σπεύ-
δουσι, τάναντία διαστῶμεν· ἐπεὶ οὐδὲ πρὸς ἡμᾶς μόνους
15 ἐλθόντες καὶ μάχῃ περιγενόμενοι ἔπραξαν ἃ ἐβούλοντο,
80 ἀπῆλθον δὲ διὰ τάχους. ὥστε οὐχ ἀθρόους γε ὄντας εἰκὸς 1
ἀθυμεῖν, ἰέναι δὲ ἐς τὴν ξυμμαχίαν προθυμότερον, ἄλλως
τε καὶ ἀπὸ Πελοποννήσου παρεῖσομένης ὠφελίας, οἱ τῶνδε
κρείσσους εἰσὶ τὸ παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν
5 προμηθίαν δοκεῖν τῷ ἡμῖν μὲν ἴσην εἶναι, ὑμῖν δὲ ἀσφαλῆ,

Dorians and inhabitants of the same island. For *φίλους*, the logical antithesis of *πολεμίους*, is substituted *ξυγγενεῖς*. Sameness of blood was the ground of natural friendship between Syracuse and Camarina, difference of blood the cause of natural hostility between Athens and Camarina.

11. ἀμύνειν δέ: (*δίκαιον* understood) *but* (it is right) *to lend aid* (sc. τοῖς φύσει ξυγγενεῖσι).—12. μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν: cf. 76. 2.—ἣν ἡμεῖς ξυστῶμεν: cf. 21. 4, 33. 26, 37. 15.—13. ὅπερ οὗτοι σπεύδουσι: cf. 10. 14.—14. τάναντία: adv. as 3. 67. 17; 4. 86. 6; 7. 87. 5.—διαστῶμεν: cf. 4. 61. 6. For the paronomasia, see on 72. 12.—πρὸς ἡμᾶς μόνους: cf. 65 ff. The allied forces mentioned in 65. § 1 and 67. § 2 are ignored by the orator. For such cases of inexactness in speeches, see App. on 12. 4. Note *πρὸς*, for the usual *ἐπὶ* (which Cobet would substitute here), as with *ἐπιέναι* (31. 43; 1. 86. 20; 2. 65. 46; 4. 92. 39).

80 1. ἀθρόους γε ὄντας: sc. ἡμᾶς, about equiv. to ἣν ἡμεῖς ξυστῶμεν πάντες (79. 12).—2. ἰέναι δὲ ἐς τὴν ξυμμαχίαν προθυμότερον: (sc. ὑμᾶς) *enter into the*

alliance more heartily; here, as Jowett says, "in the sense, not of joining a new alliance, but of taking a more energetic part in an old one," as opposed to *μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν* 78. 21. St.'s rendering of *ἐς τὴν ξυμμαχίαν*, *ad praestandum auxilium sociale*, gets the same general sense, though in a different way. The meaning cannot be, of course, the ordinary one of *entering into a (new) alliance* (as in 5. 30. 29), for an alliance already existed (cf. 75. § 3) and the Athenian ambassadors had come to renew this (82. 1). See App.—3. οἱ: sc. Πελοποννήσιοι implied in the antecedent clause. Cf. 94. 3 *Μέγαρά οὖς*.—4. τὰ πολέμια: *as to matters of war*. Cf. 1. 18. 32; 4. 126. 7.—ἐκείνην τὴν προμηθίαν: *that prudent course*, referring to the neutrality which the orator characterizes 79. 1 by *δειλὰ τὸ δίκαιον πρὸς τε ἡμᾶς καὶ πρὸς τοὺς ἐπιδόντας*. As to the form *προμηθίαν*, it seems better to follow that of the tragic poets, when the Mss. vary (between *-θια* and *-θεια*).—5. δοκεῖν τῷ: Duker's correction for *δοκεῖν τῷ* of the Mss.; dependent on *εἰκὸς*.—ἡμῖν μὲν ἴσην εἶναι, ὑμῖν δὲ ἀσφαλῆ:

τὸ μηδετέροις δὴ ὡς καὶ ἀμφοτέρων ὄντας ξυμμάχους βοη-
θεῖν. οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαιώματί ἐστιν. εἰ γὰρ 2
δι' ὑμᾶς μὴ ξυμμαχήσαντας ὃ τε παθὼν σφαλῆσεται καὶ
ὁ κρατῶν περιέσται, τί ἄλλο ἢ τῇ αὐτῇ ἀπουσίᾳ τοῖς μὲν
10 οὐκ ἡμύνετε σωθῆναι. τοὺς δὲ οὐκ ἐκωλύσατε κακοὺς γενέ-
σθαι; καίτοι κάλλιον τοῖς ἀδικουμένοις καὶ ἅμα ξυγγενέσι
προσθεμένους τήν τε κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι καὶ
τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ ἐᾶσαι ἀμαρτεῖν.

“Ξυνελόντες τε λέγομεν οἱ Συρακόσιοι ἐκδιδάσκειν μὲν 3

from what follows it is clear that the stress is to be laid upon the first clause —to be equitable to us, as safe for you —so that we have here the same relation of the two clauses as with τε . . . καὶ 1. 8. 1; 2. 39. 24; 3. 38. 27; 4. 81. 3; with καὶ . . . καὶ 89. 24; 3. 58. 10; with οὔτε . . . οὔτε 3. 46. 1. —6. τὸ μηδετέροις δὴ . . . βοηθεῖν: to aid neither forsooth on the ground of being allies of both, explan. appos. to ἐκείνην τὴν προμηθίαν. δὴ is ironical as in 13; καὶ placed in the dependent clause though really emphasizing the leading one. Cf. 18. 3.

7. οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαιώματί ἐστιν: for it is not in fact equitable as in the article of the law (i.e. in the abstract). Cf. 79. 8.—8. δι' ὑμᾶς μὴ ξυμμαχήσαντας: on account of your not giving aid. For the const., see App. on 4. 63. 1, and Gildersleeve, Amer. J. of Phil. XIII, 258 f. —ὁ παθὼν = ὁ Συρακόσιος, as ὁ κρατῶν = ὁ Ἀθηναῖος (Schol.). Both collectives are taken up below by plurals (τοῖς μὲν, τοὺς δέ). —9. τί ἄλλο ἢ: as 3. 39. 10, 58. 24; 5. 98. 8. II. 612; Kr. Spr. 62, 3, 7; Kühn. 587, 18.—10. ἡμύνετε, ἐκωλύσατε: the impending results being vividly represented as if they had already occurred,

the assumed cases are treated as if facts. Cf. pf. κεκωλύσθαι 2. 8. 17.—σωθῆναι: inf. of purpose. See on 8. 17.—οὐκ ἐκωλύσατε κακοὺς γενέσθαι: remark here and below (13) καὶ τοὺς Ἀθηναίους . . . ἀμαρτεῖν the sarcasm, the sense being that if the Athenians are really their friends, it is the duty of the Camarinaeans to prevent the former from being wicked (i.e. from enslaving all Sicily). For δὴ, see on 6 and 10. 21.—12. τὴν κοινὴν ὠφελίαν: τὴν ἐλευθερίαν τῶν Σικελιωτῶν Schol. Cf. κοινὸς ὁ κίνδυνος 34. 4.

80, § 3-5. We beg your support and we declare most emphatically that if you do not join us you will be betraying Dorian kinsmen who are threatened by Ionians. And if the Athenians win, you will be the prize of victory which they will take; but if we win, you will none the less be punished for the dangers occasioned to us. Choose then either slavery that is for the moment without risk, or, winning with us, escape from shameful serfdom to the Athenians and enmity from us.—14. ξυνελόντες τε λέγομεν: in résumé, as freq. in Thuc. Cf. 37. 17 and see on 3. 40. 16.—οἱ Συρακόσιοι:

- 15 οὐδὲν ἔργον εἶναι σαφῶς οὔτε ὑμᾶς οὔτε τοὺς ἄλλους περὶ ὧν
αὐτοὶ οὐδὲν χεῖρον γινγνώσκετε· δεόμεθα δὲ καὶ μαρτυρόμεθα
ἅμα, εἰ μὴ πείσομεν, ὅτι ἐπιβουλευόμεθα μὲν ὑπὸ Ἰώνων αἰεὶ
πολεμίων, προδιδόμεθα δὲ ὑπὸ ὑμῶν Δωριῆς Δωριῶν· καὶ εἰ 4
καταστρέφονται ἡμᾶς Ἀθηναῖοι, ταῖς μὲν ὑμετέrais γνώμαις
20 κρατήσουσι, τῷ δ' αὐτῶν ὀνόματι τιμηθήσονται, καὶ τῆς νίκης
οὐκ ἄλλον τινὰ ἄθλον ἢ τὸν τὴν νίκην παρασχόντα λήψονται·
καὶ εἰ αὖ ἡμεῖς περιεσόμεθα, τῆς αἰτίας τῶν κινδύνων οἱ αὐτοὶ
τὴν τιμωρίαν ὑφέξετε. σκοπεῖτε οὖν καὶ αἰρείσθε ἥδη ἢ τὴν 5
αὐτίκα ἀκινδύνως δουλείαν ἢ καὶ περιγενόμενοι μεθ' ἡμῶν

for similar cases of appos. to the subj. contained in the verb, with a view to increase of effect, see Kr. Spr. 50, 7, 14. — 15. οὐδὲν ἔργον εἶναι: οὐ χαλεπὸν εἶναι Schol. Cf. Hdt. 1. 17. 12; 3. 112. 13; and Caes. B. G. 2. 17 neque esse quicquam negoti. — 16. δεόμεθα: sc. ὑμῶν, as 3. 59. 9 αἰτούμεθα ὑμᾶς. — μαρτυρόμεθα: we solemnly declare. For const. with ὅτι, cf. 29. § 2 ἐπεμαρτύρετο . . . ὅτι σωφρονέστερον εἴη κτέ. Cl. rightly made all that follows down to ὑφέξετε (23) dependent on μαρτυρόμεθα ὅτι, punctuating with a colon only after Δωριῶν (18), as well as after λήψονται (21). For this view speaks the fact that εἰ μὴ πείσομεν must be supplied in thought also in the clauses of § 4. — 17. εἰ μὴ πείσομεν: placed for emphasis before ὅτι. Cf. 86. 3, and the position of πρίν τι καὶ ἡμῶν ἀκούσαι 76. 3. — ἐπιβουλευόμεθα μὲν . . . προδιδόμεθα δέ: the former is already occurring, while the latter is still in the future, but the orator vividly expresses the latter also in the present. See on 34. 25. In the thought, the first clause is subord. to the second. See on 9. 11. — ὑπὸ Ἰώνων αἰεὶ πολεμίων: cf. 82. 4. — 18. προδιδόμεθα δέ: gets by its

relation (anaphora) to ἐπιβουλευόμεθα μὲν (i.e. by those from whom it was to be expected), as well as by the interlocked order of the words ὑπὸ ὑμῶν Δωριῆς Δωριῶν, the chief odium of the complaint.

19. ταῖς μὲν ὑμετέrais γνώμαις: by your decisions. — 20. τιμηθήσονται: the fut. pass. form is found in Dem. 19. 223 and freq. in Attic inscriptions. See Meisterhans, Gr. d. att. Inschriften,³ p. 193, and Kühn. 1, 2, 112. In 2. 87. 35 the Mss. have the more usual fut. mid. τιμήσονται. — 21. ἄθλον: (neut.) prize of victory, pred. to οὐκ ἄλλον τινά. — 22. τῆς αἰτίας τῶν κινδύνων: for causing the dangers which we have been subjected to. — οἱ αὐτοί: pred., as 2. 40. 12; 3. 47. 18; 4. 17. 3.

23. ἥδη: now, at the decisive moment. — τὴν αὐτίκα ἀκινδύνως δουλείαν: for the adv. ἀκινδύνως in attrib. position modifying the verbal noun, cf. τὴν ἀντικρυς ἐλευθερίαν 8. 64. 23; διὰ τὴν . . . οὐκέτι ἐπαναγωγὴν 7. 34. 26. — 24. ἢ καὶ: when two clauses are disjunctively connected, the second is freq. introduced, as here, by ἢ καὶ (cf. 85. 14, 86. 22; 2. 13. 7; Hom. δ 80). ἄν gives to

- 25 τοῦσδε τε μὴ αἰσχροῦς δεσπότας λαβεῖν καὶ τὴν πρὸς ἡμᾶς
 ἔχθραν μὴ ἂν βραχεῖαν γενομένην διαφυγεῖν.”
- 81 Τοιαῦτα μὲν ὁ Ἑρμοκράτης εἶπεν· ὁ δ' Εὐφρημος ὁ τῶν
 Ἀθηναίων πρεσβευτὴς μετ' αὐτὸν τοιάδε·
- 82 “Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὐσης ξυμμαχίας ἀνα- 1
 νεώσει. τοῦ δὲ Συρακοσίου καθαψαμένου ἀνάγκη καὶ περὶ τῆς
 ἀρχῆς εἰπεῖν ὡς εἰκότως ἔχομεν· τὸ μὲν οὖν μέγιστον μαρτύριον 2
 αὐτὸς εἶπεν, ὅτι οἱ Ἴωνες αἰεὶ ποτε πολέμιοι τοῖς Δωριεῦσιν
 5 εἰσιν. ἔχει δὲ καὶ οὕτως· ἡμεῖς γὰρ Ἴωνες ὄντες Πελοπον-
 νησίοις Δωριεῦσι καὶ πλείοσιν οὔσι [καὶ] παροικούντες

both infs., λαβεῖν and διαφυγεῖν, hypothetical character after περιγενόμενοι (= εἰ περιγένοισθε). ἂν below (26) belongs only to γενομένην.—25. τοῦσδε τε μὴ αἰσχροῦς δεσπότας λαβεῖν: the neg. modifies both adv. and verb: *not shamefully to get these as masters*.—τὴν πρὸς ἡμᾶς ἔχθραν: *hostility with us*, where ἀφ' ἡμῶν was to be expected. Cf. 1. 42. 8 ἔχθραν . . . πρὸς Κορινθίους.—26. μὴ ἂν βραχεῖαν γενομένην: = ἢ οὐκ ἂν βραχεῖα γένοιτο (i.e. εἰ μὴ μεθ' ἡμῶν σταίητε). μὴ is due to the influence of the inf. Kr. Spr. 67, 8, 3.

81. After Hermocrates, the Athenian ambassador Euphemus comes forward.—1. εἶπεν: aor., as always in Thuc. in referring back to a completed speech. See on 2. 71. 6.—ὁ δ' Εὐφρημος: already mentioned 75. 20, hence the art. Nothing further is known of his personality. In the following speech the idea of the interest of his own state is dominant.

Speech of Euphemus, Athenian
 ambassador (82-87)

82. It is a fact that, against the constant menace of the superior strength

of the Lacedaemonians, we have built a bulwark by bringing under our rule those Hellenic cities which sided with the Persians against us.—1. ἀφικόμεθα: aor. instead of pf. of an event that has just occurred. Cf. 1. 73. 2; 2. 60. 3.—ἐπὶ τῆς πρότερον οὐσης ξυμμαχίας ἀνανεώσει: although the Athenian alliance made with Camarina at the time of the command of Laches (75. § 3) was still formally in effect (79. 2, 88. 12), it could be treated as belonging to the past. The preceding gen. supplies the place of the art. with ἀνανεώσει, as 1. 11, 3. 1, 11. 2, etc.—2. καθαψαμένου: sc. ἡμῶν. Cf. 16. 2.—περὶ τῆς ἀρχῆς: because the attacks of Hermocrates were directed against the establishment of this supremacy (76. § 3).

3. τὸ μὲν οὖν μέγιστον μαρτύριον: sc. ὡς εἰκότως ἄρχομεν, i.e. that race hostility forces us to defensive precautions. Cf. 1. 73. 25 τεκμήριον μέγιστον αὐτὸς ἐποίησε.—4. αἰεὶ ποτε πολέμιοι: *inveterate enemies*. For the expression, see on 2. 102. 10; for the fact, cf. 80. § 3.—5. ἔχει δὲ καὶ οὕτως: *and it is even so*, i.e. as Hermocrates has asserted.—ἡμεῖς γὰρ . . . ὑπακουσόμεθα: on the

- ἐσκεψάμεθα ὅτῳ τρόπῳ ἥκιστα αὐτῶν ὑπακουσόμεθα· καὶ 3
 μετὰ τὰ Μηδικὰ ναῦς κτησάμενοι τῆς μὲν Λακεδαιμονίων
 ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν προσήκον μᾶλλον
 10 τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάσσειν, πλὴν καθ' ὅσον
 ἐν τῷ παρόντι μείζον ἴσχυον, αὐτοὶ δὲ τῶν ὑπὸ βασιλεῖ
 πρότερον ὄντων ἡγεμόνες καταστάντες οἰκοῦμεν, νομίσαντες
 ἥκιστ' ἂν ὑπὸ Πελοποννησίοις οὕτως εἶναι, δύναμιν ἔχοντες
 ἢ ἀμυνούμεθα, καὶ ἐς τὸ ἀκριβὲς εἰπεῖν οὐδὲ ἀδίκως κατα-
 15 στρεφάμενοι τοὺς τε Ἰωναῖς καὶ νησιώτας, οὓς ξυγγενεῖς
 φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι. ἦλθον γὰρ ἐπὶ 4

text, see App. — 7. ὅτῳ τρόπῳ ἥκιστα αὐτῶν ὑπακουσόμεθα: cf. 33. 12; for the more usual ὅπως with fut. See on 1. 107. 18. Thuc. construes ὑπακούειν, *be subject to*, generally with gen. (87. 5; 2. 62. 22; 3. 50. 13; 4. 56. 16; 5. 84. 11; 8. 5. 19), sometimes with dat. (69. 26; 2. 61. 3; 4. 63. 12).

καί: = *atque*, and so. — 8. μετὰ τὰ Μηδικά: belongs not so much with the ptc. as with ἀπηλλάγημεν. — 9. οὐδὲν προσήκον μᾶλλον τι: *not in any way more fitting*. The accus. abs., as 84. 1; 3. 40. 21; 4. 95. 4. GMT. 851; Kr. Spr. 56, 9, 5. For μᾶλλον τι, cf. 1. 49. 9. — 10. ἐπιτάσσειν: *give orders*. See on 1. 140. 18. — 11. αὐτοὶ δὲ . . . ἡγεμόνες καταστάντες οἰκοῦμεν: in sharp contrast with τῆς μὲν Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν. Chief stress is on ἡγεμόνες καταστάντες (cf. 1. 75. § 2, 95. § 1 ff.), not on the finite verb, so that καταστάντες οἰκοῦμεν is practically a fuller expression for καθέσταμεν. In Thuc. οἰκεῖν is sometimes so used that the sense *inhabit, dwell in*, is weakened into *find one's self, be so situated*, i.e. a more concrete ἐμέν. In this sense οἰκεῖν is modified by an adv. in 18. 40,

92. 26; 1. 124. 19; here by a ptc. The pres. is quite in place here, rather than impf. or aor., otherwise we should miss in the orator's exposition a transition to present conditions. So Steup explains, with a number of the best editors. Cl. and others take offense at οἰκοῦμεν and would either add ἀσφαλῶς or substitute ἰσχύομεν or ἡρκοῦμεν (Cl.), or ἀρχομεν (v. H.), or οἰκειούμεθα sc. αὐτοὺς (St.). — 12. νομίσαντες: as below καταστρεφάμενοι (14), explanatory of αὐτοὶ τῶν . . . ὄντων ἡγεμόνες καταστάντες. — 14. ἢ ἀμυνούμεθα: cf. ὅτῳ τρόπῳ ὑπακουσόμεθα (7). — ἐς τὸ ἀκριβὲς εἰπεῖν: inf. abs., as τὸ ξύμπαν εἰπεῖν 1. 138. 18; 7. 49. 18. GMT. 777. For ἐς τὸ ἀκριβὲς = ἀκριβῶς, cf. ἐς τὸ φανερόν 1. 6. 17, 23. 26; ἐς τὰ πρῶτα 3. 39. 9, 56. 22. Kr.'s emendation ὡς for ἐς (cf. Dio C. 46. 35. 2; 51. 22. 6), approved by St., etc., is unnecessary, and not supported by the Schol. ἀντὶ τοῦ ὡς ἀληθῶς εἰπεῖν, since ὡς ἀληθῶς is adv., rendering ἐς τὸ ἀκριβὲς. — 16. δεδουλῶσθαι: (mid.) on the matter, cf. 76. § 2 f.

ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς: the prep. is repeated, as ἐπὶ τὴν μητρόπολιν is appos. put first for emphasis. Cf. 3. 53.

τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ τοῦ Μήδου καὶ οὐκ ἐτόλμησαν
 ἀποστάντες τὰ οἰκεῖα φθεῖραι, ὥσπερ ἡμεῖς ἐκλιπόντες τὴν
 πόλιν, δουλείαν δὲ αὐτοὶ τε ἐβούλοντο καὶ ἡμῖν τὸ αὐτὸ ἐπε-
 νεγκεῖν. ἀνθ' ὧν ἄξιοι τε ὄντες ἅμα ἄρχομεν, ὅτι τε ναυτικὸν
 πλείστον τε καὶ προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς
 τοὺς Ἕλληνας, καὶ διότι καὶ τῷ Μήδῳ ἐτοίμως τοῦτο δρῶν-
 τες οὗτοι ἡμᾶς ἐβλαπτον, ἅμα δὲ τῆς πρὸς Πελοποννησίου
 ἰσχύος ὀρεγόμενοι. καὶ οὐ καλλιεπούμεθα ὡς ἡ τὸν βάρβα-
 ρον μόνοι καθελόντες εἰκότως ἄρχομεν ἢ ἐπ' ἐλευθερίᾳ τῇ
 τῶνδε μᾶλλον ἢ τῶν ξυμπάντων τε καὶ τῇ ἡμετέρα αὐτῶν

3, and see Herbst, Ueber Cobet, p. 31.—
 18. ἀποστάντες: sc. τοῦ Μήδου.— ὥσπερ
 ἡμεῖς: sc. τὰ οἰκεῖα φθεῖραι ἐτολμήσαμεν.
 — ἐκλιπόντες τὴν πόλιν: as 1. 18. 19,
 91. 21. Cf. 1. 74. 13 ἐκλιπόντες τὴν πόλιν
 καὶ τὰ οἰκεῖα διαφθείραντες.— 19. δουλείαν
 δὲ αὐτοὶ τε ἐβούλοντο καὶ ἡμῖν τὸ αὐτὸ
 ἐπενεγκεῖν: and both themselves wished
 slavery and to bring the same upon us.
 For subst. as obj. of ἐβούλοντο, cf. τὴν
 ἀπόβασιν αὐτὸν ἐς τὴν νῆσον διανοεῖσθαι 4.
 29. 5, and τὴν αὐτὴν δύναται δούλωσιν
 1. 141. 5. See App.— τὸ αὐτό: refer-
 ring to δουλείαν, as 3. 104. 43 ὃ after
 ἱπποδρομίας. Cf. 72. 19.

83. We rule both because we are
 worthy of it and for the sake of secur-
 ity against the Peloponnesians, and we
 make, in order to justify our supremacy,
 no fine speeches about our conduct in
 the Persian wars. In Sicily, too, we
 appear in the interest of our security,
 and our sole object is together with
 our friends so to order things that we
 shall be freed of all danger.— 1. ἀνθ' ὧν
 ἄξιοι τε ὄντες ἅμα ἄρχομεν . . . ὀρεγό-
 μενοι: Athenian rule (ἄρχομεν) is based
 on the one hand upon worth (ἄξιοι τε
 ὄντες ἅμα), on the other, upon the desire

for strength against the Peloponnesians
 (ἅμα δὲ κτέ.). Again the claim of worth
 (ἄξιοι ὄντες) is based on two grounds (ὅτι
 τε . . . καὶ διότι . . . ἐβλαπτον).— ἄξιοι
 ὄντες ἄρχομεν: cf. 1. 75. § 1.— ναυτικὸν
 πλείστον τε καὶ προθυμίαν . . . ἐς τοὺς
 Ἕλληνας: cf. 1. 74. § 1, 2. τε is placed
 after ναυτικὸν πλείστον as if it were a
 single word.— 2. ἀπροφάσιστον: with-
 out pretexts or excuses, answering to the
 adv. in 72. 25.— 3. καὶ τῷ Μήδῳ ἐτοί-
 μως τοῦτο δρῶντες: even for the Mede
 doing this willingly. The reproach is
 sharpened by καὶ as well as by ἐτοίμως.
 For τοῦτο δρῶντες, standing for ναυτικὸν
 παρεχόμενοι, see on 1. 5. 11. For the dat.
 with δρῶντες, cf. Plato, Legg. 713 D οἷον
 δρῶμεν τοῖς ποιμνίοις. Kr. Spr. 46, 12, 3.

5. οὐ καλλιεπούμεθα κτέ.: we do not
 say in fine phrases that etc. For a simi-
 lar frank admission of the policy of
 expediency, cf. 5. 89.— τὸν βάρβαρον
 μόνοι καθελόντες: such a claim would
 have been correct at most for Mara-
 thon (cf. 1. 73. § 4). καθελόντες, having
 overthrown, as 1. 77. 20; 3. 13. 32; 4.
 85. 7.— 6. εἰκότως ἄρχομεν: cf. 82. 3.—
 ἐπ' ἐλευθερίᾳ . . . κινδυνεύσαντες: refer-
 ring to 76. § 4.— 7. τῶνδε: i.e. τῶν τε

κινδυνεύσαντες. πᾶσι δὲ ἀνεπίφθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι.

- 10 “Καὶ νῦν τῆς ἡμετέρας ἀσφαλείας ἔνεκα καὶ ἐνθάδε παρόν-
 τες ὁρώμεν καὶ ὑμῖν ταῦτα ξυμφέροντα. ἀποφαίνομεν δὲ ἐξ 3
 ὧν οἶδε τε διαβάλλουσι καὶ ὑμεῖς μάλιστα ἐπὶ τὸ φοβερώτε-
 ρον ὑπονοεῖτε, εἰδότες τοὺς περιδεῶς ὑποπτεύοντάς τι λόγου
 μὲν ἡδονῇ τὸ παραντίκα τερπομένους, τῇ δ’ ἐγχειρήσει ὥστε-
 15 ρον τὰ ξυμφέροντα πρᾶσσοντας. τὴν τε γὰρ ἐκεῖ ἀρχὴν εἰρή- 4
 καμεν διὰ δέος ἔχειν καὶ τὰ ἐνθάδε διὰ τὸ αὐτὸ ἦκειν μετὰ

Ἰώνων καὶ τῶν νησιωτῶν.—8. πᾶσι δὲ ἀνεπίφθονον . . . ἐκπορίζεσθαι: *no one however is to be blamed for providing for his own safety*, as we have done by the subjugation of the Ionians and islanders. Cf. 1. 75. § 5.

10. καὶ νῦν: as 86. 4, 14; 89. 10.—
 11. ὁρώμεν καὶ ὑμῖν ταῦτα ξυμφέροντα: Cl. rightly follows Haacke in adopting ταῦτά of E for ταῦτα of the other Mss. ταῦτα (τὸ ἡμᾶς παρῆναι) is hardly satisfactory, because the presence of the Athenians in Sicily could not yet be represented as of itself advantageous to the Camarinaeans; that depended entirely on the motive of their coming. But the assertion of a mutual interest in hindering Syracusan supremacy over all Sicily was from the standpoint of the Athenians quite appropriate.

ἀποφαίνομεν δέ: (sc. τοῦτο) *and this we prove to you*.—ἐξ ὧν οἶδε τε διαβάλλουσι κτέ.: referring to the objects of the Athenians in their Sicilian enterprise, which were discredited by the Syracusans and suspected in the highest degree by the Camarinaeans (cf. 88. § 1), but if correctly conceived, acc. to the orator, must lead the Camarinaeans to recognize that their interests

were the same as those of the Athenians.—12. οἶδε διαβάλλουσι: cf. 76. § 2; 77. § 1, 2.—ἐπὶ τὸ φοβερώτερον: *with exaggerated fear*. Cf. ἐπὶ τὸ φοβερώτερον ἀγγέλλεσθαι Dion. H. Arch. 1. 57; Dio C. 47. 24. 1. See on ἐπὶ τὸ πλεον 34. 43.—13. λόγου ἡδονῇ: cf. ἡδονῇ λόγων 3. 40. 7; ἀκοῆς ἡδονῇ 3. 38. 31.—14. τὸ παραντίκα τερπομένους: of the seductive effect of speech, as 2. 41. 14 τὸ αὐτίκα τέρπειν of poetry.—τῇ δ’ ἐγχειρήσει: (temporal) *when it comes to action*.

15. γάρ: refers to ἀποφαίνομεν (11).—εἰρήκαμεν: cf. 82. § 2.—16. καὶ τὰ ἐνθάδε . . . καταστησόμενοι: (sc. λέγομεν) *and (we say) that we are come for the same reason, with our friends to place matters here on a safe footing*, i.e. to secure the Siceliotes against the lust for rule on the part of the Syracusans. Cl. put a semicolon after πρᾶσσοντας and explained the γάρ clause as taking up ἀποφαίνομεν (“now then, as we have often said . . ., so we declare”). But it seems hardly to be doubted that Thuc., if he had come to revise his work, would have inserted λέγομεν or φαμέν, and therefore it is unnecessary, with St., to change ἦκειν to ἤκομεν.—διὰ τὸ αὐτό: i.e. διὰ δέος, not anxious fear,

τῶν φίλων ἀσφαλῶς καταστησόμενοι, καὶ οὐ δουλωσόμενοι, μὴ παθεῖν δὲ μᾶλλον τοῦτο κωλύουσιντες.

- 84 “Ὑπολάβη δὲ μηδεὶς ὡς οὐδὲν προσήκον ὑμῶν κηδόμεθα, 1
γνοὺς ὅτι σφῳζομένων ὑμῶν καὶ διὰ τὸ μὴ ἀσθενεῖς ὑμᾶς ὄν-
τας ἀντέχειν Συρακοσίοις ἥσσον ἂν τούτων πεμφάντων τινὰ
δύναμιν Πελοποννησίοις ἡμεῖς βλαπτοίμεθα. καὶ ἐν τούτῳ 2
5 προσήκετε ἥδη ἡμῖν τὰ μέγιστα. διόπερ καὶ τοὺς Λεοντίνους
εὐλογον κατοικίζειν μὴ ὑπηκόους ὥσπερ τοὺς ξυγγενεῖς αὐτῶν
τοὺς ἐν Εὐβοίᾳ, ἀλλ’ ὡς δυνατωτάτους. ἵνα ἐκ τῆς σφετέρας
ὁμοροὶ ὄντες τοῖσδε ὑπὲρ ἡμῶν λυπηροὶ ᾖσι. τὰ μὲν γὰρ ἐκεῖ 3
καὶ αὐτοὶ ἀρκοῦμεν πρὸς τοὺς πολεμίους, καὶ ὁ Χαλκιδεύς,
10 ὃν ἀλόγως ἡμᾶς φησι δουλωσαμένους τοὺς ἐνθάδε ἐλευθε-
ροῦν, ξύμφορος ἡμῖν ἀπαράσκευος ὢν καὶ χρήματα μόνον

but well-grounded apprehension. — **μετὰ τῶν φίλων**: the real kernel of the argument: “we wish only common action.” — 17. **καὶ οὐ δουλωσόμενοι**: sc. **τὰ ἐνθάδε**. — 18. **μὴ παθεῖν τοῦτο**: sc. **ὑπὸ Συρακοσίων**. **τοῦτο**, i.e. **τὸ δουλωθῆναι**.

84. We have great interest in the maintenance of your independence and power and in setting up again a strong Leontini. At home, on the contrary, it is to our advantage that our allies be weak. — 1. **ὑπολάβη μηδεὶς**: order as in 3. 13. 22; 4. 95. 3. — **οὐδὲν προσήκον**: see on 82. 9. — 2. **σφῳζομένων ὑμῶν καὶ διὰ τὸ . . . ἀντέχειν**: gen. abs. and prep. clause correlated to give the grounds for ὅτι . . . ἥσσον ἂν . . . **βλαπτοίμεθα**. **μὴ** belongs only to **ἀσθενεῖς ὄντας**, not to **ἀντέχειν**. — 3. **ἥσσον**: the less, minus, belongs to both ptc. and finite verb.

4. **καὶ ἐν τούτῳ προσήκετε ἥδη ἡμῖν τὰ μέγιστα**: opp. to **οὐδὲν προσήκον** (1), and in this you become at once our chief concern. For **τὰ μέγιστα**, cf. **τὰ δεύτερα**

78. 21; **τὰ κράτιστα** 1. 19. 8. There is a play on the double sense of **προσήκον** and **προσήκετε**, the orator assuming by the pers. const. a sort of relationship where there is no blood-kinship. — 5. **διόπερ**: for this very reason, referring to **ἥσσον ἂν . . . βλαπτοίμεθα**. — 6. **εὐλογον**: (sc. **ἐστίν**) answer to 76. 7 ff. — **μὴ ὑπηκόους**: pred. (= ὥστε μὴ ὑπηκόους εἶναι), as also **ὡς δυνατωτάτους**. — **τοὺς ξυγγενεῖς**: acc. by attraction to **τοὺς Λεοντίνους**, not connected with **κατοικίζειν**. — 8. **τοῖσδε**: i.e. **τοῖς Συρακοσίοις**. — **λυπηροὶ ᾖσι**: for expression and thought, cf. 18. 5.

τὰ μὲν ἐκεῖ: as to matters there. Cf. **τὰ δὲ ἐνθάδε** below (12). — 9. **καὶ αὐτοί**: even ourselves, i.e. alone. Cf. 37. 3. — **ὁ Χαλκιδεύς**: see on 78. 1. — 10. **φησι**: direct reference to 76. § 2. — 11. **ξύμφορος** (sc. **ἐστίν**) . . . **ὢν καὶ . . . φέρων**: (pers. const.) for the structure of the sent., cf. 4. 44. 3 **ἦσαν . . . οἱ ἱππῆς ὠφέλιμοι ξυμμαχόμενοι**, and see App. on 4. 63. 2. — **ἀπαράσκευος ὢν καὶ**

φέρων, τὰ δὲ ἐνθάδε καὶ Λεοντῖνοι καὶ οἱ ἄλλοι φίλοι ὅτι
μάλιστα αὐτονομούμενοι.

- 85 “Ἄνδρὶ δὲ τυράννῳ ἢ πόλει ἀρχὴν ἐχούσῃ οὐδὲν ἄλογον ὅ 1
τι ξυμφέρων οὐδ’ οἰκείον ὅ τι μὴ πιστόν· πρὸς ἕκαστα δὲ δεῖ
ἢ ἐχθρὸν ἢ φίλον μετὰ καιροῦ γίγνεσθαι. καὶ ἡμᾶς τοῦτο
ὠφελεῖ ἐνθάδε, οὐκ ἦν τοὺς φίλους κακώσωμεν, ἀλλ’ ἦν οἱ
5 ἐχθροὶ διὰ τὴν τῶν φίλων ῥώμην ἀδύνατοι ὦσιν. ἀπιστεῖν δὲ 2
οὐ χρή· καὶ γὰρ τοὺς ἐκεῖ ξυμμάχους ὡς ἕκαστοι χρήσιμοι
ἐξηγούμεθα, Χίους μὲν καὶ Μηθυμναίους νεῶν παροκωχῇ

χρήματα μόνον φέρων: cf. 1. 99. 11 χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνάλωμα φέρειν. In fact they were, however, in case of need, to furnish troops also (cf. 2. 9. § 5; 7. 57. § 4).—12. καὶ Λεοντῖνοι κτέ.: sc. ξυμφοροὶ ἡμῖν εἰσι.—ὅτι μάλιστα αὐτονομούμενοι: opp. to ὑπηκόους (6).

85. Whoever has a supremacy to maintain must look solely to self-interest, and it is to our advantage to have our Sicilian friends so powerful that our enemies can undertake nothing against us. Mistrust of us is unwarranted; for, as at home relations with our allies have been so shaped as in each case was most advantageous for us, so in Sicily we have been influenced solely by self-interest, that is, by fear of the designs of the Syracusans.—1. ἀνδρὶ δὲ κτέ.: frank admission of the same kind of policy as guided the Athenians against the Melians 5. 85–113. Cf. esp. 5. 89.—ἀνδρὶ τυράννῳ: for generic and specific term united, as often, see on 1. 115. 9.—πόλει ἀρχὴν ἐχούσῃ: as 2. 65. 45. For the connection with ἀνδρὶ τυράννῳ, cf. τυραννίδα ἔχετε τὴν ἀρχὴν 3. 37. 9 (and 2. 63. 8).—ἄλογον: inconsistent, i.e. contrary to

a well-considered line of action, self-interest being recognized as the test (λόγος) in political life.—2. ξυμφέρων: without ἐστὶ, as in 3. 44. 5. So often ἄξιον, δεινόν, δίκαιον.—οἰκείον: of family or tribal relationship. In politics even kinship is of value only as it contributes to self-interest.—πρὸς ἕκαστα: in every case.—3. μετὰ καιροῦ: as 8. 27. 12, more significant than ἐν καιρῷ: “in accord with opportunity,” i.e. according to circumstances.—τοῦτο: looks forward, as in 55. 3. See on 4. 114. 19.

6. τοὺς ἐκεῖ ξυμμάχους: this reading of C is adopted by Steup (with Bk., Kr., Hude, Oxford text, etc.). on account of the following appositives (Χίους μὲν κτέ.). Pp., St., Cl., Bm., and M. keep the reading of all the other Mss. τοῖς ξυμμαχοῖς. Thuc. has ἐξηγεῖσθαι with accus. 1: 71. 27, ἐξηγεῖσθαι with dat. 3. 55. 14.—ὡς ἕκαστοι χρήσιμοι: as they were severally useful to us.—7. ἐξηγούμεθα: the manner of the leadership is defined more exactly in what follows, (1) by adj. (αὐτονόμους), (2) by adv. (βιαιότερον), (3) by ptc. (ἐλευθέρως ξυμμαχοῦντας).—Μηθυμναῖους: who alone of the Lesbians retained

αὐτονόμους. τοὺς δὲ πολλοὺς χρημάτων βιαιότερον φορᾶ,
 10 αὐτοὺς δὲ καὶ πάννυ ἐλευθέρως ξυμμαχοῦντας, καίπερ νησιώ-
 τας ὄντας καὶ εὐλήπτους, διότι ἐν χωρίοις ἐπικαίροις εἰσὶ
 περὶ τὴν Πελοπόννησον. ὥστε καὶ τὰνθάδε εἰκὸς πρὸς τὸ 3
 λυσιτελοῦν καί. ὃ λέγομεν. ἐς Συρακοσίους δέος καθίστασθαι.
 ἀρχῆς γὰρ ἐφίενται ὑμῶν καὶ βούλονται ἐπὶ τῷ ἡμετέρῳ
 ξυστήσαντες ὑμᾶς ὑπόπτῳ. βία ἢ καὶ κατ' ἐρημίαν, ἀπρά-
 15 κτων ἡμῶν ἀπελθόντων. αὐτοὶ ἄρξει τῆς Σικελίας. ἀνάγκη
 δέ, ἣν ξυστήτε πρὸς αὐτοὺς· οὔτε γὰρ ἡμῖν ἐτι ἔσται ἰσχύς

their autonomy after 427 B.C. Cf. 3. 50. § 1, 2.—νεῶν παροκωχῆ: as χρημάτων φορᾶ (8), dat. of attendant circumstance. See on 12. 6. παροκωχῆ for παροχῆ of the Mss., acc. to analogy of ἀνοκωχῆ and διοκωχῆ (3. 87. 3) and the express testimony of Photius (s.v.). See St., Qu. Gr.² p. 44. Cf. 7. 57. § 4 Σίλοι φόρου οὐχ ὑποτελεῖς ὄντες, ναὺς δὲ παρέχοντες αὐτόνομοι. . . Μηθυμναῖοι νανσι καὶ οὐ φόρῳ ὑπήκοοι.—8. χρημάτων βιαιότερον φορᾶ: referring to the φόρου ὑποτελεῖς ξύμμαχοι of 1. 19. 1, 80. 14; 7. 57. 17.—9. νησιώτας . . . Πελοπόννησον: the reference is to the Coreyraeans, Cephallenians, and Zacynthians. Cf. 7. 57. § 7. The Argives are disregarded.

11. πρὸς: secundum. See on 63. 3.—12. ὃ λέγομεν: cf. 83. § 4.—ἐς Συρακοσίους: with a view to fear of the Syracusans (πρὸς τὸ belonging to δέος as well as to λυσιτελοῦν). Cf. 3. 14. 1 τὰς τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας, and 3. 37. 3 διὰ τὸ κατ' ἡμέραν ἀδεῆς καὶ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε.—καθίστασθαι: sc. ἡμᾶς.—13. ἀρχῆς γὰρ . . . πρὸς ὑμᾶς εἶεν: proof that Athenian fear of the Syracusans is well grounded.—ὑμῶν: including all the Siceliot except the

Syracusans, as ὑμᾶς in 14 and 18; so also ξυστήτε in 16.—ἐπὶ τῷ ἡμετέρῳ ὑπόπτῳ: on the ground of suspicion of us. For poss; pron. as obj. gen., cf. 1. 33. 18, and see G. 999; H. 694; Kühn. 454, x. 11.—14. ξυστήσαντες ὑμᾶς: having united you. Cf. the intr. ξυστῆναι below (16).—βία ἢ καὶ κατ' ἐρημίαν: (sc. τῶν κωλυσόντων) by force or in absence (of those who will hinder), referring to the Syracusans and to be taken with αὐτοὶ ἄρξει τῆς Σικελίας. For κατ' ἐρημίαν, "because they have a free field," cf. Dem. 3. 27. The above is Cl.'s explanation, approved by St. Some editors refer the clause to the Camarinaeans, with the Schol. καὶ βούλονται . . . ὑφ' αὐτοῖς ποιήσασθαι τὴν Σικελίαν, ἥτοι βία κρατήσαντες ὑμῶν, ἢ μόνους ἀπολαβόντες, ἡμῶν ἀπράκτων ἀπελθόντων. Steup refers it, with Haacke, to ἀπράκτων ἡμῶν ἀπελθόντων (removing the comma after ἐρημίαν), suggesting that in case of a union of all Siceliot the withdrawal of the Athenians might have been due to defeat or merely to lack of allies (cf. 86. 22 ἢ ἀπρακτον ἀπελθεῖν ἢ καὶ σφαλεῖσαν).—15. ἀνάγκη δέ: τὸ ἄρξει Συρακοσίους τῆς ὅλης Σικελίας Schol.—16. ξυστήτε πρὸς αὐτοὺς: as 1. 1. 6, 15. 10.—

τοσαύτη ἐς ἐν ξυστάσα εὐμεταχείριστος, οὐθ' οἶδ' ἀσθενεῖς
 ἂν ἡμῶν μὴ παρόντων πρὸς ὑμᾶς εἶεν.

- 86 "Καὶ ὅτῳ ταῦτα μὴ δοκεῖ, αὐτὸ τὸ ἔργον ἐλέγχει. τὸ γὰρ 1
 πρότερον ἡμᾶς ἐπηγάγεσθε οὐκ ἄλλον τινὰ προσείοντες φό-
 βον ἢ, εἰ περιοφόμεθα ὑμᾶς ὑπὸ Συρακοσίοις γενέσθαι, ὅτι
 καὶ αὐτοὶ κινδυνεύσομεν. καὶ νῦν οὐ δίκαιον, ὥπερ καὶ ἡμᾶς 2
 5 ἡξιούτε λόγῳ πείθιν, τῷ αὐτῷ ἀπιστεῖν, οὐδ' ὅτι δυνάμει
 μείζονι πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν ὑποπτεύεσθαι, πολὺ

17. ἐς ἐν ξυστάσα: i.e. by the union of the Syracusans with all of the Siceliotes.—εὐμεταχείριστος: easy to handle. Cf. Xen. Anab. 2. 6. 20, and the apparent imitation of our passage in Xen. Hell. 5. 2. 15 εἰ τοσαύτη δύναμις προσγενήσεται τῇ τε Ἀθηναίων καὶ Θηβαίων ἰσχύι, ὁρᾷτε ὅπως μὴ οὐκέτι εὐμεταχείριστα ἔσται ἐκεῖνα ὑμῖν. Cf. δυσμεταχείριστος Hdt. 7. 236. 12.—οὐθ' οἶδ' ἀσθενεῖς ἂν . . . πρὸς ὑμᾶς εἶεν: litotes. οἶδε refers to the Syracusans.

86. On your former summons you yourselves held before us the danger from the Syracusans threatening us as well as you; and will you now give no credence to assurances from us that agree with your former declarations? Though we are here with an army superior to the Syracusan forces, we can never win in this contest without your help, and if we wished to make conquests here, we could not maintain them on account of the distance. We Athenians and you Siceliotes depend upon one another; the danger is closer to you, and if you reject our aid, you will repent when it is too late.—1. αὐτὸ τὸ ἔργον: the fact itself.—τὸ πρότερον: in 427 B.C., when Camarina stood with the Leontines and the rest of the Chalcidian cities against Syracuse (3.

86. § 2 ff.).—2. ἐπηγάγεσθε: as in 85. § 3, the Camarinaeans appear throughout c. 86 as representatives of all the Siceliotes except the Syracusans. So ὑμῶν also 87. 8.—οὐκ ἄλλον τινὰ προσείοντες φόβον ἢ: shaking before us no other weapon of alarm than. The metaphor seems to be derived from the brandishing of swords or spears before enemies to frighten them (cf. 4. 126. 22 ἡ ἐπανόσεις τῶν ὀπλῶν), and is here perhaps a reminiscence of Homer's (Δ 167) αὐτὸς ἐπισείησιν ἐρεμνὴν αἰγίδα πᾶσιν. Cf. 5. 17. 7 παρσκευὴ προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων, and Eur. H. F. 1209 τί μοι προσέων χεῖρα σημαίνεις φόβον;—3. ὅτι καὶ αὐτοὶ κινδυνεύσομεν: placed after the cond., as 80. 17.

4. καὶ νῦν: see on 83. 10.—καὶ ἡμᾶς: such prolepsis is freq. in rel. sents. The underlying thought is τῷ λόγῳ ὥπερ ἡμᾶς πείθιν ἡξιούτε, καὶ ὑμᾶς πείθεσθαι δίκαιον.—5. ἡξιούτε πείθιν: emphatically connected also 87. 4.—δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχύν: with a force disproportioned to the strength of Syracuse. See on 31. 43. Kr. and Jowett explain, "greater than before."—6. ὑποπτεύεσθαι: (pass.) the context requires ἡμᾶς to be understood here, though above with ἀπιστεῖν sc. ὑμᾶς. Steup, contending that all three infs.

δὲ μᾶλλον τοῖσδε ἀπιστεῖν. ἡμεῖς μὲν γε οὔτε ἐμμεῖναι δυ-
 νατοὶ μὴ μεθ' ὑμῶν. εἴ τε καὶ γενόμενοι κακοὶ κατεργασαί-
 μεθα. ἀδύνατοι κατασχεῖν διὰ μῆκός τε πλοῦ καὶ ἀπορία
 10 φυλακῆς πόλεων μεγάλων καὶ τῇ παρασκευῇ ἡπειρωτῖδων.
 οἶδε δὲ οὐ στρατοπέδῳ, πόλει δὲ μείζονι τῆς ἡμετέρας πα-
 ρουσίας ἐποικοῦντες ὑμῖν αἰεὶ τε ἐπιβουλεύουσι καί, ὅταν
 καιρὸν λάβωσιν ἐκάστου, οὐκ ἀνιᾶσιν (ἔδειξαν δὲ καὶ ἄλλα
 ἥδη καὶ τὰ ἐς Λεοντίνους), καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα 4

must have the same subj. (*ὑμᾶς*), takes *ὑποπτεῖσθαι* as middle; but this is without parallel.

7. *ἡμεῖς μὲν γε*: *we certainly*. For the combination, see on 1. 40. 15. — *ἐμμεῖναι*: sc. *ἐν τῇ Σικελίᾳ*, *to maintain ourselves in Sicily*. — 8. *μὴ μεθ' ὑμῶν*: = *ἀνεν ὑμῶν*. See on *μὴ μετὰ νόμων* 3. 62. 16. Kr. Spr. 67, 9 and 10, 4. See St., Symb. Phil. Bonn. p. 387. — *εἴ τε καὶ γενόμενοι κακοὶ κατεργασαίμεθα*: sc. *τὴν Σικελίαν*, *mocking answer to the insinuations of Hermocrates*, 80. 10. *κατεργάσασθαι* and *κατασχεῖν* in the same connection as in 11. 1. — 9. *ἀπορία φυλακῆς . . . ἡπειρωτῖδων*: Schol. *οὐ δυνάμενοι φυλάττειν πόλεις μεγάλας καὶ παρασκευὴν ἡπειρωτικὴν παρεσκευασμένας, τοῦτ' ἐστὶ ἱππεῦσι καὶ πεζῷ ἰσχυνοῦσας, αὐτοὶ ναυτικοὶ ὄντες*. Cf. 1. 35. 21 *ναυτικῆς καὶ οὐκ ἡπειρωτῖδος τῆς ἐμμαχίας διδομένης*. — 11. *οἶδε δὲ . . . ἐποικοῦντες ὑμῖν*: *and these not with a camp, but in hostile proximity to you with a city greater than our present force*. For a similar comparison of an attack menaced by a near-by city with one from a camp, cf. 37. § 2. — *πόλει*: with *ἐποικοῦντες ὑμῖν*. For this dat., cf. 3. 93. 7 *φοβούμενοι μὴ σφίσι μεγάλη ἰσχύϊ παροικῶσιν*. — *τῆς ἡμετέρας παρουσίας*: abstract for concrete (*ἡμῶν τῶν παρόντων*). Cf. 7.

24. 14 *ἡ ἐπαγωγή τῶν ἐπιτηδείων* = *τὰ ἐπαγόμενα ἐπιτήδεια*. For Steup's view of the passage, which he considers corrupt, see App. — 12. *ἐποικοῦντες ὑμῖν*: cf. 7. 27. 10 *ὑστερον δὲ φρουραῖς ἀπὸ τῶν πόλεων κατὰ διαδοχὴν χρόνου ἐπιούσαις τῇ χώρᾳ ἐπωκέιτο*. — *ἐπιβουλεύουσι καὶ . . . οὐκ ἀνιᾶσιν*: cf. 18. 14 *τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνέναι*. — *ὅταν καιρὸν λάβωσιν ἐκάστου*: *whenever they have got an opportunity against each of you*. Some editors consider *ἐκάστου* neut., "each attack" (cf. *ἔργον καιρῷ* 2. 40. 2); but the masc. agrees better with the foll. example from the Leontines. For the sing., cf. *ὁ Χαλκιδεύς* 84. 9. — 13. (*ἔδειξαν δὲ . . . καὶ τὰ ἐς Λεοντίνους*): *they have given both other examples already and especially that of the Leontines*. *ἄλλα* cogn. acc. (= *ἔδειξανδείγματα ἄλλα*). For *ἥδη*, see on 7. 77. 2. With *τὰ ἐς Λεοντίνους*, cf. *τὰ ἐς Βοιωτοὺς* 5. 39. 16. Most editors make this remark parenthetical and punctuate the whole sent. as in this text; for Steup's variant arrangement, see App.

14. *καὶ νῦν τολμῶσιν*: *and now they make bold*, characterizing the representations of the Syracusans based, acc. to the Athenians, on a false charge, the falsity of which is emphasized esp. by *ὡς ἀναισθήτους* ("as if you were

- 15 κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε μὴ
 ὑπ' αὐτοὺς εἶναι παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους. πολὺν 5
 δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντιπαρακαλοῦμεν,
 δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις μὴ προ-
 20 διδόναι, νομίσαι τε τοῖσδε μὲν καὶ ἄνευ ξυμμάχων αἰεὶ
 ἐφ' ὑμᾶς ἐτοίμην διὰ τὸ πλῆθος εἶναι ὁδόν, ὑμῖν δ' οὐ πολ-
 λάκις παρασχῆσιν μετὰ τοσῆσδε ἐπικουρίας ἀμύνασθαι·
 ἣν εἰ τῷ ὑπόπτῳ ἢ ἄπρακτον ἐάσετε ἀπελθεῖν ἢ καὶ σφαλεῖ-
 σαν, ἔτι βουλήσεσθε καὶ πολλοστὸν μόριον αὐτῆς ἰδεῖν, ὅτε
 οὐδὲν ἔτι περανεῖ παραγενόμενον ὑμῖν.

foolish enough to believe them"). — ἐπὶ τοῖς ταῦτα κωλύοντας: *against those who prevented these things*, i.e. what the Syracusans undertook against the Leontines. — 15. ἀνέχοντας . . . μὴ ὑπ' αὐτοὺς εἶναι: *hindered Sicily up to this time from being under them*. ἀνέχειν (abs.), *hinder*, hence μὴ with inf. Cf. Bekker, *Anecd. Gr.* p. 400, where this passage and one from Aristophanes are cited in proof that λέγεται ἀνέχειν καὶ τὸ κωλύειν. GMT. 815, 1; Kr. Spr. 67, 12, 3. — 16. ὑπ' αὐτοὺς εἶναι: see on 1. 110. 4; and Herbst, Ueber Cobet, p. 27 ff. Van H. writes ὑπ' αὐτοῖς.

πολύ: modifying ἀληθεστέραν, but by its position before the prep. emphasizing the antithesis. Cf. πολὺ δὲ ἐν πλεονί αἰτία 1. 35. 10. — 17. ἀντιπαρακαλοῦμεν: one of Thuc.'s forty-one ἅπαξ εἰρημένα compounds with ἀντι-. See App. on 4. 80. 4. — 18. τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις: sc. *σωτηρίαν*. — προδιδόναι: strong expression for "give up," here = "throw away." — 19. νομίσαι τε: Hude writes δέ with Cod. M, on the ground that this clause must be adversative to the

preceding, but unnecessarily. — 20. διὰ τὸ πλῆθος: *on account of their numerical superiority*. See on 2. 11. 12. — 21. παρασχῆσιν: *impers. of an opportunity presenting itself*. See on 1. 120. 18. — 22. τῷ ὑπόπτῳ: *causal dat.* Cf. τῷ ὑμετέρῳ ὑπόπτῳ 85. 13. — ἄπρακτον ἀπελθεῖν: cf. 85. 14 ἀπράκτων ἡμῶν ἀπελθόντων. — ἢ καὶ: see on 80. 24. — 23. ἔτι βουλήσεσθε: *you will yet wish*, apod. of *monitory cond.* GMT. 447. — 24. οὐδὲν ἔτι περανεῖ: *will no longer accomplish anything*, i.e. *help will do no good after the Syracusans have subjugated all Sicily*. In the conclusion of this chapter we have the rhetorical answer to Hermocrates' words in 78. § 3 καὶ εἰ γνώμῃ ἀμάρτοι, τοῖς αὐτοῦ κακοῖς ὀλοφυρθεὶς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς ἀγαθοῖς ποτε βουληθείη αὐθις φθονῆσαι.

87. From our policy, which for the maintenance of our supremacy must take precautions on all sides, you have nothing to fear; do not try, therefore, to direct it along other courses. Use rather our offered aid for your security, and oppose resolutely, both you and the rest, the Syracusan lust for

- 87 “Ἄλλὰ μήτε ὑμεῖς. ὦ Καμαριναῖοι. ταῖς τῶνδε διαβολαῖς 1
 ἀναπείθεσθε μήτε οἱ ἄλλοι· εἰρήκαμεν δ’ ὑμῖν πᾶσαν τὴν
 ἀλήθειαν περὶ ὧν ὑποπτεύομεθα. καὶ ἔτι ἐν κεφαλαίοις ὑπο-
 μνήσαντες ἀξιόσομεν πείθειν. φαμέν γὰρ ἄρχειν μὲν τῶν 2
 5 ἐκεῖ, ἵνα μὴ ὑπακούωμεν ἄλλον. ἐλευθεροῦν δὲ τὰ ἐνθάδε,
 ὅπως μὴ ὑπ’ αὐτῶν βλαπτώμεθα. πολλὰ δ’ ἀναγκάζεσθαι
 πράσσειν. διότι καὶ πολλὰ φυλασσόμεθα, ξύμμαχοι δὲ καὶ
 νῦν καὶ πρότερον τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις οὐκ ἄκλητοι,
 παρακληθέντες δὲ ἤκειν. καὶ ὑμεῖς μήθ’ ὥς δικασταὶ γενό- 3
 10 μενοι τῶν ἡμῖν ποιουμένων μήθ’ ὥς σωφρονισταί. ὁ χαλε-
 πὸν ἤδη, ἀποτρέπειν πειρᾶσθε. καθ’ ὅσον δέ τι ὑμῖν τῆς
 ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέρει,

rule.— 1. *ταῖς τῶνδε διαβολαῖς*; cf. 83. 12 *ἐξ ὧν οἶδε διαβάλλουσι*.— 2. *μήτε οἱ ἄλλοι*: here is definitely expressed what elsewhere in the admonitions to the Camarinaeans was implied. See below on 8 and on 85. 13 and 86. 2.— *πᾶσαν τὴν ἀλήθειαν*: a stock phrase in Greek from Homer down, as in English.— 3. *ὑποπτεύομεθα*: cf. 83. 13; 85. 14; 86. 6, 22.— *ἐν κεφαλαίοις*: *in the chief points*. Cf. 6. 14; 1. 36. 14; 4. 50. 8.— 4. *ἀξιόσομεν πείθειν*: see on 86. 5.

φαμέν γάρ: *we say, namely*. See on 33. 7.— *ἄρχειν μὲν κτέ.*: cf. 82. § 2, 3; 83. § 4.— 5. *ὑπακούωμεν ἄλλον*: see on 82. 7.— 6. *ὅπως μὴ ὑπ’ αὐτῶν βλαπτώμεθα*: cf. 84. 3.— *πολλὰ πράσσειν*: as *πολυπραγμοσύνη* below (12), in a good sense, characterizing the policy of the Athenians at their acme, as described by Pericles in the funeral oration 2. 40, 41; its antithesis *ἀπραγμοσύνη*, τὸ *ἀπραγμον* in 2. 63. 7, 12. Cf. 18. 39.— 7. *πολλὰ φυλασσόμεθα*: *we are on guard at many points*. Strictly cogn. accūs.— 8. *τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις*:

ὑμῶν including all the Siceliotes except the Syracusans. For the part. gen. in attrib. position, see on 62. 19.— *οὐκ ἄκλητοι, παρακληθέντες δέ*: cf. *καὶ παρακαλούμενος καὶ ἄκλητος* 1. 118. 23. For emphasis by both negation and affirmation, cf. 76. 19, and see on 2. 98. 10. On the matter, cf. 19. § 1; 3. 86. § 3.

10. *τῶν ἡμῖν ποιουμένων*: for dat. of agent with pass., see on 3. 64. 15, and C. F. Smith, *Trans. Amer. Phil. Assoc.* XXV, p. 71.— *ὡς σωφρονισταί*: as moderators, i.e. schooling us to moderation, as 3. 65. 16; 8. 48. 43. Cf. *σωφρονίζειν* 78. 11; 8. 1. 27.— *ὁ χαλεπὸν ἤδη*: referring to *ἀποτρέπειν*.— 11. *καθ’ ὅσον δέ τι . . . τὸ αὐτὸ ξυμφέρει*: *in proportion as anything of our busy activity and character (way of acting) is profitable alike to you (as to us)*. Cf. 83. 10 f. The specific word and the general (*τρόπον*) with a single article, though of different genders. Cf. 1. 102. 21; 3. 61. 5. *πολυπραγμοσύνη* only here in Thuc. Cf. Ar. *Acharn.* 733. *τὸ αὐτό* pred. appos. to *τι*.

τούτῳ ἀπολαβόντες χρήσασθε, καὶ νομίσατε μὴ πάντας ἐν ἴσῳ
 βλάπτειν αὐτά, πολὺ δὲ πλείους τῶν Ἑλλήνων καὶ ὠφελεῖν.
 15 ἐν παντὶ γὰρ πᾶς χωρίῳ καὶ ᾧ μὴ ὑπάρχομεν, ὃ τε οἰόμενος 4
 ἀδικήσεσθαι καὶ ὁ ἐπιβουλευὼν διὰ τὸ ἐτοιμὴν ὑπεῖναι ἐλ-
 πίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δέ, εἰ ἥξο-
 μεν, μὴ ἀδεές εἶναι κινδυνεύειν, ἀμφοτέροι ἀναγκάζονται ὁ
 Cf. 3. 47. 18; 4. 25. 3.—13. **τούτῳ ἀπο-
 λαβόντες χρήσασθε**: *take this out and
 use it*. Cf. Plato, Rep. 420 c τὴν εὐδαί-
 μονα (πόλιν) πλάττομεν οὐκ ἀπολαβόν-
 τες, ὀλίγους ἐν αὐτῇ τοιοῦτους τινὰς θέντες,
 ἀλλ' ὅλην.—14. **αὐτά**: i.e. πολυπραγμο-
 σύνη καὶ τρόπος.

15. **ἐν παντὶ γὰρ πᾶς χωρίῳ**: πᾶς in-
 serted for the sake of the paronomasia.
 Cf. ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα
 πάντα ξυνέβη 1. 33. 13; ἐπεσέρχεται . . .
 ἐκ πάσης γῆς τὰ πάντα 2. 38. 4; κατὰ
 πάντα γὰρ πάντως νικηθέντες 7. 87. 23;
 πάντα δὲ πανταχόθεν αὐτοὺς ἐλύπει 8. 1.
 9.—**καὶ ᾧ**: prep. not repeated, as freq.,
 in the second clause. Cf. 1. 6. 20f., and
 see on 4. 46. 1. Kr.'s conjecture *κάν ᾧ*
 is unnecessary.—16. **ὑπεῖναι ἐλπίδα**:
 subesse spem. ἐλπίδα, *hope* in the
 first case (τῷ μὲν), *anticipation* in the
 second (τῷ δέ).—17. **ἀντιτυχεῖν ἐπι-
 κουρίας ἀφ' ἡμῶν**: i.e. to get redress
 (ἀντι-) through our aid, as Haacke ex-
 plains.—18. **μὴ ἀδεές εἶναι κινδυνεύειν**:
*that it is not without danger to take up
 the conflict*. ἀδεεῖς is the reading of the
 Mss., which Jowett retains, explaining,
 "ἀδεεῖς, though in the plural, refers to
 τῷ δέ preceding." But all recent edi-
 tors emend. ἀδεές is Reiske's con-
 jecture, adopted also by St., who brackets
 κινδυνεύειν. Cf. Dem. 16. 22 οὐ γὰρ
 ἔγωγ' ἀδεές τοῦθ' ὑπολαμβάνω τῇ πόλει.
 But Steup contends that κινδυνεύειν as
 subj. inf. makes no difficulty. For

ἀδεές in the rare pass. sense, cf. 1. 36.
 5; Plato, Sympos. 198 A. For κινδυνεύειν
 meaning take up the conflict without
 esp. emphasis on the danger involved,
 cf. 1. 74. 15; 3. 5. 11; 4. 91. 10; 5. 9. 6;
 7. 48. 30. Cl. adopted Kr.'s conjecture
 ἀδεεῖ, making κινδυνεύειν depend on μὴ
 ἀδεεῖ εἶναι (cf. 1. 136. 3; 4. 110. 13; 5.
 105. 12), and rendering: "because there
 is to the aggressor the anticipation
 that, if we come, he has to fear coming
 into dangerous conflict with us." But
 Steup, with St., wants proof of this
 pregnant meaning of κινδυνεύειν, and
 doubts that not only he who does not
 fear, but also he who does not need to
 fear, can be called ἀδεής.—**ἀμφοτέροι
 ἀναγκάζονται . . . σῶξασθαι**: ἀναγκά-
 ζονται is really applicable only to ἄκων
 σωφρονεῖν, but the emphatic position of
 ἀμφοτέροι seems to show that the struc-
 ture of the sent. was intentional, and
 we may render with Jowett, *must both
 alike submit, the one to learn moderation
 against his will, the other to receive at our
 hands a deliverance which costs him
 nothing*. Some, like Kr., think ἀναγκά-
 ζονται has a milder sense with σῶξασθαι
 ("are placed in the way to be saved");
 Cl., that οἷός τέ ἐστι or the like must be
 supplied.—**ὁ μὲν, ὁ δέ**: the former =
 ὁ ἐπιβουλευὼν, the latter = ὁ οἰόμενος ἀδι-
 κήσεσθαι, in chiasmic order.—19. **ἄκων
 σωφρονεῖν**: cf. 79. 9.—**ἀπραγμόνως**:
 Schol. *χωρὶς πόνου*. Cf. 4. 61. 27.

μὲν ἄκων σωφρονεῖν, ὃ δ' ἀπραγμόνως σφίζεσθαι. ταύτην 5
 20 οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παροῦσαν ἀσφάλειαν μὴ ἀπώσῃσθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις, ἀντὶ τοῦ αἰεὶ φυλάσσεσθαι αὐτούς, καὶ ἀντεπιβουλευσαί ποτε ἐκ τοῦ ὁμοίου μεταλάβετε."

ταύτην οὖν τὴν κοινὴν . . . ἀσφάλειαν μὴ ἀπώσῃσθε: *reject not, then, this common safety now present for you, as well as for the one that asks you.* For τῷ δεομένῳ referring, as Cl. explains, to the Athenians, cf. 86. 18 *δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμοτέρους σωτηρίαν μὴ προδιδόναι*. Most editors understand τῷ δεομένῳ, "any one that asks." Steup objects that the context here is quite different from that at 86. 18 and opposed to Cl.'s view of τῷ δεομένῳ, while κοινὴν is opposed to τῷ δεομένῳ, representing, collectively, any or all that ask. Assuming that the passage is corrupt, he substitutes *ετοίμην* for κοινὴν, explaining *ετοίμην τῷ τε δεομένῳ* and καὶ ὑμῖν νῦν παροῦσαν as parallel modifiers of ταύτην τὴν ἀσφάλειαν, i.e. "this safety ready for all that ask and now at hand for the Camarinaeans." For position of τε, with this view, see on 2. 46. 1. — 21. *ἀλλ' ἐξισώσαντες τοῖς ἄλλοις κτέ.*: *but putting yourselves on an equality with the rest, along with us, instead of always being on guard against the Syracusans, take a different course and in your turn at last plot against them in like manner*, i.e. as they have plotted against you (51. § 2). — *ἐξισώσαντες τοῖς ἄλλοις*: i.e. the Leontines, Eggestaeans, and Catanaeans (51. § 2). The verb intr., as 5. 71. 17 and Soph. El. 1194 *μητρὶ δ' οὐδὲν ἐξισοῖ*. So Cl. St. explains, "ἐξισώσαντες, sc. τὴν ἀσφάλειαν τῷ τε

δεομένῳ καὶ ὑμῖν: *postquam eam utrisque aequalem (communem) reddidistis, i.e. postquam nobis pariter atque vobis tutum praesidium societate nobiscum renovata paravistis.*" Taking τοῖς ἄλλοις = τοῖς Συρακοσίοις, St. brackets the latter words. So Bm. and M., see App.—23. *ἀντεπιβουλευσαί*: *to plot in turn against*. The compound is coined by Thuc. See App. on 4. 80. 4. — *μεταλάβετε*: *take a different course*. See on 18. 18; 1. 120. 16. For const. with dependent inf., cf. 1. 44. 4 *μετέγνωσαν . . . μὴ ποιήσασθαι*.

88. The Camarinaeans answered that as allies to both parties in the war it seemed their duty to help neither. The Athenians now sought as much as possible to win the Sicels for themselves and by ambassadors to get help in Carthage and Tyrrhenia. They transferred their naval station from Naxos to Catana and made preparations for an attack upon Syracuse in the spring. Meanwhile Syracusan ambassadors, who had found great zeal for their cause at Corinth, proceeded in company with Corinthian ambassadors to Lacedaemon, and met there Alcibiades, who had come on the invitation of the Lacedaemonians from Cylene, whither he had betaken himself from Thurii. Alcibiades joined them in persuading the Lacedaemonians to

- 88 Τοιαῦτα δὲ ὁ Εὐφῆμος εἶπεν. οἱ δὲ Καμαριναῖοι ἐπεπόνθε- 1
σαν τοιόνδε· τοῖς μὲν Ἀθηναίοις εὖνοι ἦσαν, πλὴν καθ' ὅσον
[εἰ] τὴν Σικελίαν ᾤοντο αὐτοὺς δουλώσεσθαι, τοῖς δὲ Συρα-
κοσίοις αἰεὶ κατὰ τὸ ὅμορον διάφοροι· δεδιότες δ' οὐχ ἦσσαν
5 τοὺς Συρακοσίους ἐγγὺς ὄντας μὴ καὶ ἄνευ σφῶν περιγένων-
ται, τό τε πρῶτον αὐτοῖς τοὺς ὀλίγους ἱππέας ἔπεμψαν καὶ
τὸ λοιπὸν ἐδόκει αὐτοῖς ὑπουργεῖν μὲν τοῖς Συρακοσίοις
μᾶλλον ἔργῳ, ὥς ἂν δύνωνται μετρίωτατα, ἐν δὲ τῷ παρόντι,
ἵνα μὴδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νείμει, ἐπειδὴ καὶ
10 ἐπικρατέστεροι τῇ μάχῃ ἐγένοντο, λόγῳ ἀποκρίνασθαι ἴσα
ἀμφοτέροις. καὶ οὕτω βουλευσάμενοι ἀπεκρίναντο, ἐπειδὴ 2
τυγχάνει ἀμφοτέροις οὖσι ξυμμάχοις σφῶν πρὸς ἀλλήλους
πόλεμος ὢν. εὖορκον δοκεῖν εἶναι σφίσιν ἐν τῷ παρόντι μὴδε-
τέροις ἀμύνειν. καὶ οἱ πρέσβεις ἐκατέρων ἀπήλθον.

renew the war with Athens.—1. τοιαῦτα δέ: see on 19. 1.—ἐπεπόνθεσαν τοιόνδε: *had been thus affected*, i.e. already (plpf.), not merely in consequence of the opposing speeches.—2. τοῖς μὲν Ἀθηναίοις κτέ.: after τοιόνδε without conj., as freq. in Thuc. See on 1. 89. 2.—καθ' ὅσον [εἰ] κτέ.: Steup, following Reiske, brackets εἰ, with nearly all recent editors. The part. is not more in place here with πλὴν καθ' ὅσον, *except in so far as*, than it would be at 54. 24, 82. 10. Cl., who retained εἰ, thought Thuc. could not have meant to say that the Camarinaeans really ascribed to the Athenians intentions of conquest. But in various passages of the speech of Euphemus are intimations of mistrust on the part of the Camarinaeans and the rest of the Siceliotas as to the intentions of the Athenians (cf. 83. 13; 85. 14; 86. 6, 22).—4. κατὰ τὸ ὅμορον: cf. Tac. Hist. 5. 1 solito inter ac-

colas odio.—5. τοὺς Συρακοσίους . . . μὴ περιγένωνται: prolepsis, as in 2. 67. 23.—6. τοὺς ὀλίγους ἱππέας ἔπεμψαν: acc. to 67. § 2 the Camarinaeans had sent 20 horsemen and 50 bowmen, hence Kr. suspects that καὶ τοξότας has dropped out here.—καὶ τὸ λοιπόν: answering to τό τε πρῶτον.—8. ἔργῳ: *in fact*, opp. to λόγῳ (10), *in word*.—ὥς ἂν δύνωνται μετρίωτατα: *as moderately as they can*. Abresch would insert δ'.—9. ἵνα μὴδὲ . . . ἔλασσον δοκῶσι νείμει: *that they may not seem to be less favorable to the Athenians*. νείμει is Valekenae's excellent emendation for εἶναι. Cf. μεῖζον μέρος νέμοντες 3. 3. 5; πλέον νειμαντες 3. 48. 2.—10. ἐπικρατέστεροι: elsewhere only in late writers; the adv. ἐπικρατέως occurs several times in the Iliad.

11. οὕτω βουλευσάμενοι: *after these deliberations*.—12. ἀμφοτέροις οὖσι ξυμμάχοις σφῶν: cf. 80. 6.—13. εὖορκον: *in accordance with their oath*, as 5. 18. 58.

- 15 Καὶ οἱ μὲν Συρακόσιοι τὰ καθ' ἑαυτοὺς ἐξηρτύνοντο ἐς τὸν πό- 3
λεμον, οἱ δ' Ἀθηναῖοι ἐν τῇ Νάξῳ ἐστρατοπεδευμένοι τὰ πρὸς
τοὺς Σικελοὺς ἔπρασσον, ὅπως αὐτοῖς ὡς πλείστοι προσ-
χωρήσονται. καὶ οἱ μὲν πρὸς τὰ πεδία μᾶλλον τῶν Σικελῶν, 4
ὑπήκοοι ὄντες τῶν Συρακοσίων, οὐ πολλοὶ ἀφειστήκεσαν.
20 τῶν δὲ τὴν μεσόγειαν ἔχόντων αὐτόνομοι οὔσαι καὶ πρότε-
ρον αἰεὶ <αἱ> οἰκήσεις εὐθύς, πλὴν ὀλίγοι, μετὰ τῶν Ἀθη-
ναίων ἦσαν, καὶ σιτόν τε κατεκόμιζον τῷ στρατεύματι καὶ
εἰσὶν οἱ καὶ χρήματα. ἐπὶ δὲ τοὺς μὴ προσχωροῦντας οἱ 5
Ἀθηναῖοι στρατεύοντες τοὺς μὲν προσηγάγκαζον, τοὺς δὲ
25 καὶ ὑπὸ τῶν Συρακοσίων φρουροὺς τε πεμπόντων καὶ βοη-
θούντων ἀπεκωλύοντο. τὸν τε χειμῶνα μεθορμισάμενοι ἐκ

15. τὰ καθ' ἑαυτοὺς ἐξηρτύνοντο: cf. 1. 82. 5 τὰ ἡμέτερα αὐτῶν ἐξαρτύεσθαι.— 16. ἐν τῇ Νάξῳ ἐστρατοπεδευμένοι: cf. 74. 10.— τὰ πρὸς τοὺς Σικελοὺς κτέ.: cf. 48. 62. § 5, 65. § 2.

19. ὑπήκοοι ὄντες τῶν Συρακοσίων: cf. 34. § 1, 45, 48; 3. 103. § 1.— οὐ πολλοί: Canter's correction for οἱ πολλοί, opp. to πλὴν ὀλίγοι (21).— 20. με-
σόγειαν: the correct form, not -γαιαν. Cf. 1. 100. 15, 120. 8; 2. 102. 4; 3. 95. 19; 7. 80. 22.— τῶν . . . ἔχόντων . . . <αἱ> οἰκήσεις: Bk. inserted the art. and has been followed by most editors; but Cl. and Steup consider the art. unneces-
sary after the preceding gen. (see on 1. 1. 11) notwithstanding the interven-
ing words (αὐτόνομοι . . . αἰεὶ). Jowett would govern τῶν ἔχόντων by πλὴν ὀλίγοι (= most, πάντες πλὴν ὀλίγοι), making αὐτόνομοι . . . οἰκήσεις appos. to the main subj. (πλὴν ὀλίγοι). For οἰκήσεις, settle-
ments (= κῶμαι), cf. 1. 6. 2.— 21. πλὴν ὀλίγοι: πλὴν adv., not prep., as 2. 21. 13, 34. 14; 4. 23. 12. For the rather
harsh transition to the inhabitants of

the οἰκήσεις, cf. 80. 3, 94. 3.— 22. κα-
τεκόμιζον: brought down, i.e. from the
interior to the coast. Cf. 4. 67. 14 and
κατακομιδῇ 1. 120. 10.— 23. εἰσὶν οἱ: as
10. 10; 1. 23. 7; 2. 49. 39; 7. 13. 16,
44. 46, 57. 12; 8. 101. 16; but ἔστιν ὧν
πόλεων below (30) and 7. 11. 7; τοῖς
βαρβάροις ἔστιν οἷς 1. 6. 21; ἔστι παρ' οἷς
(masc.) 1. 23. 15; ἔστιν οὓς 5. 72. 25.
See F. Haase, Lucubr. Thuc. p. 72 f.

26. ἀπεκωλύοντο: (for ἀπεκώλυον,
with all recent editors, following Doe-
derlein and Bk.) sc. προσαναγκάζειν. Cf.
102. 8 and 7. 56. 6, where after διεκώλυ-
σεν and κωλύσσει infs. are supplied
from what preceded.— τὸν τε χειμῶνα
. . . διεχείμαζον: Steup finds this state-
ment somewhat inexact; for in the win-
ter of 415-414 B.C. the Athenians make
the first attack upon Syracuse (63-71);
then attempt to bring Messene over
to their side, spending thereby some
thirteen days in the territory of Mes-
sene (74. § 1, 2); then proceed to Naxos
and spend some time there (74. § 2, 75.
§ 2). He suggests that τελευτῶντα after

τῆς Νάξου ἐς τὴν Κατάνην καὶ τὸ στρατόπεδον, ὃ κατεκαύθη
 ὑπὸ τῶν Συρακοσίων, αὖθις ἀνορθώσαντες διεχεύμαζον. καὶ 6
 ἔπεμψαν μὲν ἐς Καρχηδόνα τριήρη περὶ φιλίας, εἰ δύναιτό
 30 τι ὠφελείσθαι, ἔπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πό-
 λεων ἐπαγγελλομένων καὶ αὐτῶν ξυμπολεμεῖν. περιήγγελλον
 δὲ καὶ τοῖς Σικελοῖς καὶ ἐς τὴν Ἑγεσταν πέμψαντες ἐκέλευον
 ἵππους σφίσιν ὡς πλείστους πέμπειν, καὶ τὰλλα ἐς τὸν περι-
 τειχισμόν, πλινθία καὶ σίδηρον, ἡτοιμάζον, καὶ ὅσα ἔδει, ὡς
 35 ἅμα τῷ ἡρι ἐξόμενοι τοῦ πολέμου.

Οἱ δ' ἐς τὴν Κόρινθον καὶ Λακεδαίμονα τῶν Συρακοσίων 7
 ἀποσταλέντες πρέσβεις τοὺς τε Ἰταλιώτας ἅμα παραπλέον-
 τες ἐπειρῶντο πείθειν μὴ περιορᾶν τὰ γιγνόμενα ὑπὸ τῶν
 Ἀθηναίων, ὡς καὶ ἐκείνοις ὁμοίως ἐπιβουλευόμενα, καὶ ἐπειδὴ
 40 ἐν τῇ Κορίνθῳ ἐγένοντο, λόγους ἐποιοῦντο ἀξιοῦντες σφίσι
 κατὰ τὸ ξυγγενὲς βοηθεῖν. καὶ οἱ Κορίνθιοι εὐθὺς ψηφισάμε- 8
 νοι αὐτοὶ πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν καὶ ἐς τὴν Λα-
 κεδαίμονα ξυναπέστελλον αὐτοῖς πρέσβεις, ὅπως καὶ ἐκείνους

χειμῶνα may have dropped out (cf. ἐν
 τῷ αὐτῷ θέρει τελευτῶντι 7. 9. 1).—
 27. ὃ κατεκαύθη: cf. 75. § 2.—28. ἀνορ-
 θώσαντες: referring to ὥρθωσαν 66. 10.
 Cf. ἐπανορθώσοντες 7. 77. 39.

29. ἔπεμψαν μὲν, ἔπεμψαν δέ: epa-
 naphora, as 1. 85. 6.—31. καὶ αὐτῶν:
 even themselves, i.e. of their own accord,
 with ἐπαγγελλομένων. On the matter,
 cf. 103. § 2; 7. 53. § 2, 57. § 11.—
 περιήγγελλον: as ἐκέλευον below, limited
 by ἵππους . . . πέμπειν. Cf. 1. 116. 5.
 There is no reason to suspect (with
 Kr.) ἐκέλευον, or to bracket (with v. H.)
 πέμψαντες ἐκέλευον.—32. πέμψαντες ἐκέ-
 λευον . . . πέμπειν: cf. 62. 20 περιέπλευσαν,
 στρατιὰν κελεύοντες πέμπειν.—33. τὰλλα:
 with πλινθία καὶ σίδηρον, καὶ ὅσα ἔδει in
 appos., as 71. 15.—34. πλινθία: Hude

writes πλινθεῖα with the Schol. of Pat-
 mos (πλινθεῖα, τὰ ἐν τύποις ξύλα, οἷς τὰς
 πλινθους κατεσκευάζον).—σίδηρον: sc.
 λιθουργόν, as 4. 69. 6. Cf. σιδήρια λιθουργά
 4. 4. 5.—ὡς . . . τοῦ πολέμου: cf. 8. 3.
 17 ὡς εὐθὺς πρὸς τὸ ἔαρ ἐξόμενοι τοῦ
 πολέμου.

36. οἱ δ' . . . ἀποσταλέντες: cf. 73.
 § 2.—39. ἐπιβουλευόμενα: pass. with
 neut. subj., as 3. 96. 11 (often with
 pers. subj., as 33. 27, 80. 17). See on
 3. 109. 21.

41. εὐθὺς ψηφισάμενοι αὐτοὶ πρῶτοι
 κτέ.: cf. 3. 101. 6 αὐτοὶ πρῶτοι δόντες ὁμή-
 ρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβου-
 μένους κτέ. Hude's bracketing of πρῶτοι
 is quite unnecessary.—42. ὥστε: after
 ψηφισάμενοι, as 5. 17. 20. See on 3. 25.
 10.—43. αὐτοῖς: sc. τοῖς τῶν Συρακοσίων

ξυναναπείθοιεν τόν τε αὐτοῦ πόλεμον σαφέστερον ποιείσθαι
 45 πρὸς τοὺς Ἀθηναίους καὶ ἐς τὴν Σικελίαν ὠφελίαν τινὰ
 πέμπειν. καὶ οἱ τε ἐκ τῆς Κορίνθου πρέσβεις παρήσαν ἐς 9
 τὴν Λακεδαίμονα καὶ Ἀλκιβιάδης μετὰ τῶν ξυμφυγάδων,
 περαιωθεὶς τότε εὐθὺς ἐπὶ πλοίου φορτικοῦ ἐκ τῆς Θουρίας ἐς
 Κυλλήνην τῆς Ἠλείας πρῶτον. ἔπειτα ὕστερον ἐς τὴν Λακεδαί-
 50 μονα αὐτῶν τῶν Λακεδαιμονίων μεταπεμψάντων ὑπόσπονδος
 ἐλθὼν· ἐφοβείτο γὰρ αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν
 πρᾶξιν. καὶ ξυνέβη ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων τοὺς 10
 τε Κορινθίους καὶ τοὺς Συρακοσίους τὰ αὐτὰ καὶ τὸν Ἀλκι-
 βιάδην δεομένους πείθειν τοὺς Λακεδαιμονίους. καὶ διανοου-
 55 μένων τῶν τε ἐφόρων καὶ τῶν ἐν τέλει ὄντων πρέσβεις πέμπειν
 ἐς Συρακούσας κωλύοντας μὴ ξυμβαίνειν Ἀθηναίοις, βοηθεῖν
 δὲ οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης παρώξυνέ
 τε τοὺς Λακεδαιμονίους καὶ ἐξώρμησε λέγων τοιαύδε·

πρέσβεσι. — 44. τὸν αὐτοῦ πόλεμον: see on 34. 15. — σαφέστερον: = βεβαιότερον ἐκ τοῦ προφανοῦς 73. 6, or φανερώτερον 91. 20. — 45. ὠφελίαν τινὰ: see on 73. 9.

46. παρήσαν ἐς: see on 77. 5. — 47. μετὰ τῶν ξυμφυγάδων: cf. 61. § 6. — 48. τότε: referring to 61. § 7. — ἐκ τῆς Θουρίας: see on 61. 28. — 49. ἔπειτα ὕστερον: as 66. 13. — 50. μεταπεμψάντων: used in act. by Thuc. with apparently the same force as the usual middle. See on 1. 112. 6. — ὑπόσπονδος: under free conduct, as 59. 18, explained by the following γάρ clause. — 51. τὴν περὶ τῶν Μαντινικῶν: cf. 89. § 3 and 5. 43 ff. On the Mantinea matters, see 5. 29–81.

52. ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων: which all Spartans of 30 years of age and over were entitled to attend. — 53. τὰ αὐτά: obj. of πείθειν, placed emphatically in the midst of the subjects

connected by τε . . . καὶ . . . καὶ. πείθειν is conative, as the context shows.

— 55. τῶν ἐν τέλει ὄντων: = τῶν ἄλλων τῶν ἐν τέλει ὄντων, for the ephors also belonged to these. — 56. κωλύοντας: pres. pte. with the better Mss., as in 3. 52. 11; 7. 3. 4, 25. 40. A few inferior Mss. read κωλύσοντας. — 57. παρώξυνε: egged on, by working on the feelings or passions of the Lacedaemonians. Bl. cites Shakespeare, "Oh *whet* not on those two too furious peers." — 58. ἐξώρμησε: goaded on to action.

Speech of Alcibiades in the Popular Assembly at Sparta (89–92)

89. I was endeavoring by friendly acts to acquire again the relation of proxenus to you which my forefathers possessed, and only when you had begun to favor my enemies did I seek by the alliance with Argos and Mantinea

- 89 “Ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐς ὑμᾶς εἰ- 1
 πεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσῃσθε.
 τῶν δ’ ἐμῶν προγόνων τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα 2
 ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς
 5 ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου ξυμφοράν. καὶ διατελοῦντός
 μου προθύμου ὑμεῖς πρὸς Ἀθηναίους καταλασσομένοι τοῖς
 μὲν ἐμοῖς ἐχθροῖς δύναμιν, δι’ ἐκείνων πράξαντες, ἐμοὶ δὲ
 ἀτιμίαν περιέθετε. καὶ διὰ ταῦτα δικαίως ὑπ’ ἐμοῦ πρὸς τε 3
 τὰ Μαντινέων καὶ Ἀργείων τραπομένου καὶ ὅσα ἄλλα ἦσαν
 10 τιούμην ὑμῖν ἐβλάπτεσθε. καὶ νῦν, εἴ τις καὶ τότε ἐν τῷ
 πάσχειν οὐκ εἰκότως ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν
 ἀναπειθέσθω· ἢ εἴ τις, διότι καὶ τῷ δήμῳ προσεκείμην μᾶλλον,

to injure you. For that you cannot be angry at me, nor, when you have considered all the circumstances, because I have favored the cause of the Demos.—1. ἐς ὑμᾶς εἰπεῖν: cf. 1. 72. 13; 4. 58. 9; 5. 45. 3.—2. τὰ κοινά: public matters, opp. to personal imputations (τῆς ἐμῆς διαβολῆς).—τῷ ὑπόπτῳ μου: cf. τῷ ἡμετέρῳ ὑπόπτῳ 85. 13.

3. τῶν δ’ ἐμῶν: Haacke’s conjecture, adopted by most editors for τῶν δ’ ἡμῶν of the Mss., which offends both by plural number and by position of the pron. Reiske’s τῶν δὲ ἐμῶν, adopted by Kr. and Hude, would be most acceptable if any good reason for δὲ could be assigned here. δέ marks transition from general to particular, as 1. 37. 7.—τὴν προξενίαν ὑμῶν κτέ.: cf. 5. 43. § 2.—4. πάλιν ἀναλαμβάνων: conative; cf. 5. 43. 13 διανοεῖτο ἀνανεώσασθαι. πάλιν pleonastic, as 4. 75. 14.—ἐθεράπευον ὑμᾶς . . . περὶ τὴν ἐκ Πύλου ξυμφοράν: cf. 5. 43. 12 τοὺς ἐκ τῆς νήσου αὐτῶν αἰχμαλώτους θεραπεύων. With τὴν ἐκ Πύλου ξυμφοράν, cf. τὴν περὶ Πύλον

ξυμφοράν 7. 18. 17.—5. διατελοῦντος: without *δυνος*, as 1. 34. 12. Kühn. 483 c; Kr. Spr. 56, 5, 4.—6. τοῖς ἐμοῖς ἐχθροῖς: i.e. Nicias and Laches. Cf. 5. 43. § 2.—8. περιέθετε: here in bad sense, as 8. 43. 21; in 4. 87. 26 in good sense.

9. καὶ ὅσα ἄλλα ἦσαν τιούμην ὑμῖν: loosely correlated with πρὸς τε . . . τραπομένου, as well as by all the opposition that I made to you. For the facts, cf. 5. 53 ff.—10. καὶ νῦν: cf. 83. 10.—εἰ . . . καί: cf. 33. 15; 3. 46. 5; 4. 22. 11.—ἐν τῷ πάσχειν: = ἐν τῷ βλάπτεσθαι.—11. οὐκ εἰκότως: unreasonably, as 1. 37. 3, 76. 21; 2. 60. 25; 3. 56. 6. The expression corresponds to the preceding δίκαιως ἐβλάπτεσθε and the following μηδ’ οὕτως ἡγήσεται ὀρθῶς ἄχθεσθαι. The neg. belongs to εἰκότως alone, not to the prot., hence οὐ. Cl. conjectured οὐκ ἀπεικότως, “with good reason,” as demanded by the context; but this has been almost universally rejected.—μετὰ τοῦ ἀληθοῦς: in the light of truth, i.e. in connection with the reasons stated.—12. ἀναπειθέσθω: Schol.

χείρω με ἐνόμιζε, μηδ' οὕτως ἡγήσεται ὀρθῶς ἄχθεσθαι.
 τοῖς γὰρ τυράννοις αἰεὶ ποτε διάφοροί ἐσμεν, πᾶν δὲ τὸ ἐναν- 4
 15 τιοῦμενον τῷ δυναστεύοντι δῆμος ὠνόμασται· καὶ ἀπ' ἐκεί-
 νου ξυμπαρέμεινεν ἡ προστασία ἡμῖν τοῦ πλήθους. ἅμα δὲ
 τῆς πόλεως δημοκρατουμένης τὰ πολλὰ ἀνάγκη ἦν τοῖς πα-
 ροῦσιν ἔπεσθαι. τῆς δὲ ὑπαρχούσης ἀκολασίας ἐπειρώμεθα 5
 μετριώτεροι ἐς τὰ πολιτικά εἶναι. ἄλλοι δ' ἦσαν καὶ ἐπὶ τῶν
 20 πάλαι καὶ νῦν οἱ ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον· οὔπερ

μεταπειθίσθω.—**διότι καί:** i.e. not merely because I was against you, *but also because* etc.—**τῷ δῆμῳ προσέκειμην μᾶλλον:** *was more inclined to the cause of the Demos*, i.e. than to that of the ὀλίγοι. *προσκέσθαι* as 1. 93. 26; 7. 50. 31; 8. 89. 22.—13. **μηδ' οὕτως:** *not even for this reason*. Alcibiades justifies his political attitude, first by the tradition of his family, the Alcemeonids, who had always led in the contest with the *τυράννεις*, and second by the dominant form of government, which it was the duty of the individual citizen to support.

14. **αἰεὶ ποτε:** freq. used to emphasize a friendly or hostile relation. See on 2. 102. 10.—**διάφοροί ἐσμεν:** the Alcemeonids had shown their hostility to the *τυράννεις* esp. against Cylon (1. 126) and the Peisistratids (59. § 4). This point would be effective with the tyrant-hating Spartans (1. 18. § 1, 122. § 3).—15. **τῷ δυναστεύοντι:** neuter.—**δῆμος ὠνόμασται:** cf. 39. 4.—**ἀπ' ἐκείνου:** i.e. τοῦ διαφόρου εἶναι ἡμᾶς τοῖς τυράννοις.—16. **ξυμπαρέμεινεν:** *continued along with it*, i.e. with their hatred of tyrants remained to the Alcemeonids the leadership of the people.—**ἡ προστασία τοῦ πλήθους:** cf. ἡ τοῦ δῆμου προστασία 2. 65. 49; τοῦ δῆμου

προεστάναι 28. 7; 3. 70. 12; 8. 65. 6. τοῦ πλήθους, as well as τοῦ ξυμπαντος (21), selected by Alcibiades in order to represent himself not as a mere party-leader. He would be the head of the whole state; democracy, as the traditional form of Attic government he would endure, but seek to check its extravagances; toward the rule of the δῆμος, meaning that of one part of the citizens over the other, he is bitterly hostile. His expressions are cleverly chosen with a view to their effect upon the assembly of aristocratic Sparta.—**ἅμα δέ:** as 83. 4; 1. 44. 15; 3. 115. 14; 4. 6. 4, 108. 24, 130. 19, 132. 9; 7. 5. 3, 68. 5, 84. 8; 8. 1. 13, 47. 3, 100. 11. Hude writes, with Laur., ἅμα δὲ καί, as 1. 25. 13, 92. 3, 97. 13; 2. 20. 10; 3. 22. 8, 112. 15; 4. 1. 11, 83. 13, 103. 20; 5. 33. 4.—17. **τὰ πολλά:** adv. with τοῖς παροῦσιν ἔπεσθαι, *in most respects to conform to existing conditions*.

18. **τῆς δὲ ὑπαρχούσης ἀκολασίας:** the gen. in the sense of ἡ ὥστε τῇ ὑπαρχούσῃ ἀκολασίᾳ χρῆσθαι. Cf. 1. 84. 13 ἀμαθέστερον τῶν νόμων τῆς ὑπεροφίας.—19. **ἐπὶ τῶν πάλαι:** *in the times of our forefathers*.—20. **ἐξῆγον:** = *παρῆγον*. See on 3. 45. 19.—**οὔπερ . . ἐξήλασαν:** among these, Androcles (8. 65. 6).

καὶ ἐμὲ ἐξήλασαν. ἡμεῖς δὲ τοῦ ξύμπαντος προέστημεν, 6
 δικαιούντες ἐν ᾧ σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ
 ἐλευθερωτάτῃ οὔσα καὶ ὅπερ ἐδέξατό τις, τοῦτο ξυνδιασώ-
 ζειν· ἐπεὶ δημοκρατίαν γε καὶ ἐγινώσκομεν οἱ φρονούντες
 25 τι καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ καίτ', λοιδορήσαιοι· ἀλλὰ
 περὶ ὁμολογουμένης ἀνοίας οὐδὲν ἂν καινὸν λέγοιτο· καὶ τὸ
 μεθιστάναι αὐτὴν οὐκ ἐδόκει ἡμῖν ἀσφαλὲς εἶναι ὑμῶν πολε-
 μίων προσκαθημένων.

90 “Καὶ τὰ μὲν ἐς τὰς ἐμὰς διαβολὰς τοιαῦτα ξυνέβη· περὶ 1
 δὲ ὧν ὑμῖν τε βουλευτέον καὶ ἐμοί, εἴ τι πλεόν οἶδα, ἐσηγη-
 τέον, μάθετε ἤδη· ἐπλεύσαμεν ἐς Σικελίαν πρῶτον μὲν, εἰ 2
 δυναίμεθα, Σικελιώτας καταστρεφόμενοι, μετὰ δ' ἐκείνους αἰ-
 5 θις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς καὶ
 αὐτῶν ἀποπειράσοντες. εἰ δὲ προχωρήσειε ταῦτα ἢ πάντα 3

22. **σχήματι**: cf. *σχῆμα πολιτικόν* 8. 89. 21.—23. **καὶ ὅπερ ἐδέξατό τις**: *and which had come down to us*. Cf. 2. 36. 7, 62. 24. The rel. is repeated after *καί* because a dem. clause follows. Cf. 4. 18.—24. **δημοκρατίαν**: *rule of the Demos*.—**οἱ φρονούντες τι**: *pregnant force, those who had any sense*. Cf. 5. 7. 10.—25. **καὶ αὐτὸς . . . ὅσῳ καίτ', λοιδορήσαιοι**: the lacuna after *ὅσῳ καί* is most prob. due to the dropping out of *μέγιστ' ἠδίκημαι*, *and I myself could find fault as much as any, inasmuch as I have been most injured*. See App.—**ἀλλὰ . . . λέγοιτο**: *but about an admitted folly nothing new could be said*. ὁμολογουμένης as 2. 37. 18; 4. 62. 3; Xen. Mem. 4. 6. 15.—26. **καὶ τὸ μεθιστάναι αὐτὴν . . . προσκαθημένων**: *καί* goes back to *τοῦτο ξυνδιασώζειν*, hence all the intervening words (*ἐπεὶ . . . λέγοιτο*) must be considered parenthetical, or out of their place owing to a copyist's slip (see on 11. 15).—**τὸ μεθιστάναι**

αὐτὴν: the pron. refers to *πόλις* (22). The verb is freq. used of political changes; cf. *μεταστήσαι τὸν κόσμον* 4. 76. 6; *τὴν πόλιν μεταστήσαι* 8. 48. 24, 66. 2; *τὰ ἐν τῷ Σάμῳ μεταστήσαι* 8. 75. 7.

90. But the Athenians are planning to subdue not only the Siceliotes, but also the Italiotes and Carthage, and then with their resources thus increased to make themselves masters of the whole Hellenic world.—2. **εἴ τι πλεόν οἶδα**: cf. 5. 29. 12; 7. 49. 22.—**ἐσηγητέον**: as 99. 6; 3. 20. 7; 4. 76. 8; 7. 73. 5.—3. **ἤδη**: followed by explanation without *γάρ*, while 91. 5 has *γάρ*. So explanations indicated by *τοιόσδε* and *ὅδε* sometimes have and sometimes omit *γάρ*. See on 1. 89. 2.

4. **Σικελιώτας καταστρεφόμενοι κτέ.**: cf. 15. § 2.—**αὐθις**: *further*. See on 52. 5.—5. **τῆς Καρχηδονίων ἀρχῆς**: prob. referring esp. to Sardinia and Corsica.—6. **ἀποπειράσοντες**: *to make an attempt on*. See on 4. 24. 7.

ἥ καὶ τὰ πλείω, ἥδη τῇ Πελοποννήσῳ ἐμέλλομεν ἐπιχειρήσειν, κομίσαντες ξύμπασαν μὲν τὴν ἐκεῖθεν προσγενομένην δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθωσάμενοι
 10 καὶ Ἰβηρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογουμένως νῦν βαρβάρων μαχιμωτάτους, τριήρεις τε πρὸς ταῖς ἡμετέραις πολλὰς ναυπηγησάμενοι, ἐχούσης τῆς Ἰταλίας ξύλα ἄφθονα, αἷς τὴν Πελοπόννησον πέριξ πολιορκοῦντες καὶ τῷ πεζῷ ἅμα ἐκ γῆς ἐφορμαῖς τῶν πόλεων τὰς μὲν βία λαβόντες, τὰς δ' ἐν-
 15 τειχισάμενοι ῥαδίως ἡλπίζομεν καταπολεμήσειν καὶ μετὰ ταῦτα καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν. χρήματα δὲ 4 καὶ σῖτον, ὥστε εὐπορώτερον γίγνεσθαι τι αὐτῶν, αὐτὰ τὰ

7. ἥ καὶ τὰ πλείω: or at least the greater part. καὶ as in 1. 1. 7. — 9. τῶν Ἑλλήνων: i.e. τῶν τε Σικελιωτῶν καὶ τῶν Ἰταλιωτῶν. — 10. καὶ Ἰβηρας καὶ ἄλλους: epexegetical appos. to πολλοὺς βαρβάρους. — βαρβάρων: bracketed unnecessarily by Bk., St., and v. H. It modifies μαχιμωτάτους to which ὁμολογουμένως νῦν belongs, and the repetition after βαρβάρους (9) is not stranger than that in 3. 116. 4 or 4. 122. 2. — 11. τριήρεις τε: third particular after Ἑλληνες and βάρβαροι. — 12. αἷς: Duker's conjecture for οἷς, generally accepted. With πέριξ πολιορκοῦντες the reference can only be to the triremes; besides transition to the land forces is emphasized by καὶ ἅμα. — 13. τὴν Πελοπόννησον πέριξ πολιορκοῦντες: cf. 2. 7. 18 πέριξ τὴν Πελοπόννησον καταπολεμήσοντας. — ἐκ γῆς ἐφορμαῖς: by attacks from the land side. ἐφορμή except here and Hom. χ 130 is found only in late poets; see Steph. Thes. s.v. The verb ἐφορμᾶν is found in the classical period only in the poets; see App. on 49. 18. — 14. ἐντειχισάμενοι: (mid. elsewhere prob. only in late authors; see App. on 1st. 142. 8) having walled in.

The Schol. explains: περιτειχίσαντες ἢ φρούρια ἐν τῇ χώρᾳ αὐτῶν ἐπιτειχίσαντες. Cl. approved the latter explanation; but Steup argues that the proper antithesis to βία λαμβάνειν πόλεις (cf. 4. 5. 3, 69. 3) was not capture by an ἐπιτειχισμὸς τῇ χώρᾳ (see on 1. 122. 3), but by a regular siege, to which belonged above all a circumvallation (cf. 2. 77. § 1 f.). For ἐντειχίζεσθαι, surround with walls or fortifications, cf. Dio C. 42. 38 ἐκράτει τῆς μὲν ἡπείρου ὁ Ἀχιλλᾶς, χωρὶς ὧν ὁ Καῖσαρ ἐνετετεύχιστο (where, however, not siege works but works of defense are meant). Cf. Plut. Pomp. 28 παρέδωκεν ἑαυτοὺς καὶ πόλεις καὶ νήσους, ὧν ἐπεκράτουν ἐντειχισάμενοι (= having built fortifications). — 15. καταπολεμήσειν: sc. τὴν Πελοπόννησον. The compound = debellare, as 16. 7. — 16. τοῦ ξύμπαντος Ἑλληνικοῦ: the whole Hellenic world. Cf. τὸ Ἑλληνικόν 1. 1. 6; 3. 82. 3.

17. εὐπορώτερον: more practicable. Cf. οὐκ εὐπορον ἦν 4. 78. 10; εὐπόρως 8. 36. 2. — τι αὐτῶν: i.e. something of these plans, as 92. 1; not, with Cl., referring to χρήματα καὶ σῖτον. — αὐτὰ

προσγενόμενα ἐκείθεν χωρία ἔμελλε διαρκῆ ἄνευ τῆς ἐνθένδε προσόδου παρέξιν.

- 91 “Τοιαῦτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ τοῦ τὰ 1 ἀκριβέστατα εἰδότος ὡς διενοήθημεν ἀκηκόατε· καὶ ὅσοι ὑπόλοιποι στρατηγοί, ἣν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δέ, εἰ μὴ βοηθήσετε, οὐ περιέσται τάκεῖ, μάθετε ἡδη. Σι- 2 κελῶται γὰρ ἀπειρότεροι μὲν εἰσιν, ὅμως δ’ ἂν ξυστραφέν- 5 τες ἀθρόοι καὶ νῦν ἔτι περιγένοιτο. Συρακόσιοι δὲ μόντοι μάχῃ τε ἡδη πανδημεῖ ἡσσημένοι καὶ ναυσὶν ἅμα κατειργό- 10 μενοι ἀδύνατοι ἔσονται τῇ νῦν Ἀθηναίων ἐκεῖ παρασκευῇ ἀντισχεῖν. καὶ εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ 3 πᾶσα Σικελία, καὶ εὐθὺς καὶ Ἰταλία· καὶ ὃν ἄρτι κίνδυνον ἐκείθεν προείπον, οὐκ ἂν διὰ μακροῦ ὑμῖν ἐπιπέσοι. ὥστε μὴ 4

τὰ προσγενόμενα ἐκείθεν . . . παρέξιν: *the places added from that quarter were going to furnish enough (money and food) of themselves without our home revenue.* ἐκείθεν as in 8 above. Cf. προσγεγεννημένας ναῦς ἐκ τῶν Ἀθηνῶν 1. 52. 7; προσεγένοντο ἐκ τοῦ Ἑλλησπόντου τινὲς δύο νῆες 8. 100. 26.

91, 92, § 1. Against this impending danger you must give vigorous support to the Syracusans, who cannot alone withstand the Athenians, and especially must you send them an experienced general. At the same time you must openly renew the war with the Athenians, and, what they themselves fear most, you must occupy Decelea in Attica, whence you can cut off their chief sources of supply.—1. περὶ τοῦ νῦν οἰχομένου στόλου: *concerning the expedition that is gone.* Of the same expedition we read 2. 65. 47 οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγινώσκοντες.—τὰ ἀκριβέστατα εἰδότης: *has the most accurate knowledge.*

Cf. ἀκριβὲς τι εἶσομαι 5. 26. 24; τὸ σαφὲς εἶδέναι 3. 29. 7. The accus. is cognate, but does not differ practically from the adv. ἀκριβέστατα in 27 below.—2. ὅσοι: referring to two only, Nicias and Lamachus. Pal. reads ὡς οἱ, but Alcibiades has said nothing as yet of what the other generals will do;—3. ὑπόλοιποι: as 4. 2. 7. οἱ λοιποὶ of the same in 62. 1.—4. οὐ περιέσται: Schol. οὐ σωθήσεται. Cf. περιγένοιτο below (6).—ἡδη: now, as 90. 3.

5. ξυστραφέντες ἀθρόοι: as 4. 68. 25. Cf. 77. 7.—7. πανδημεῖ: cf. 67. 10, 68. 8.—ἡσσημένοι καὶ . . . κατειργόμενοι: ptes. pf. and pres. expressing the present situation.

9. ἔχεται: pres. vividly anticipating the result, then *all Sicily is theirs.* Cf. 34. 25. The cond. is monitory, as in 4 above. GMT. 447.—10. ἄρτι . . . προείπον: 90. § 3.—11. οὐ διὰ μακροῦ: see on 15. 18.

ὥστε: with imv., as 7. 63. 17.—μὴ περὶ τῆς Σικελίας . . . βουλευεῖν: for the thought, cf. 1. 36. 6, 120. 14. βουλευεῖν,

- περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλευεῖν, ἀλλὰ καὶ
 περὶ τῆς Πελοποννήσου. εἰ μὴ ποιήσετε τάδε ἐν τάχει. στρα-
 τιάν τε ἐπὶ νεῶν πέμψετε τοιαύτην ἐκείσε οἷτινες αὐτερέται
 15 κομισθέντες καὶ ὀπλιτεύουσιν εὐθύς. καὶ ὁ τῆς στρατιᾶς ἔτι
 χρησιμώτερον εἶναι νομίζω. ἄνδρα Σπαρτιάτην ἄρχοντα. ὥς
 ἂν τοὺς τε παρόντας ξυντάξῃ καὶ τοὺς μὴ θέλοντας προσα-
 ναγκάσῃ· οὕτω γὰρ οἱ τε ὑπάρχοντες ὑμῖν φίλοι θαρσύν-
 σουσι μᾶλλον καὶ οἱ ἐνδοιάζοντες ἀδεέστερον προσίασι. καὶ 5
 20 τὰ ἐνθάδε χρή ἅμα φανερώτερον ἐκπολεμεῖν. ἵνα Συρακοσίοι
 τε νομίζοντες ὑμᾶς ἐπιμέλестhai μᾶλλον ἀντέχωσι καὶ Ἀθη-
 ναῖοι τοῖς ἑαυτῶν ἦσσαν ἄλλην ἐπικουρίαν πέμπωσι. τειχί- 6
 ζειν δὲ χρή Δεκέλειαν τῆς Ἀττικῆς, ὅπερ Ἀθηναῖοι μάλιστα
 αἰεὶ φοβοῦνται. καὶ μόνου αὐτοῦ νομίζουσι τῶν ἐν τῷ πολέμῳ

as freq., = βουλευέσθαι. — 13. εἰ μὴ ποιή-
 στε τάδε ἐν τάχει: this prot. depends,
 as Kr. and St. explain, on something
 implied but not expressed in the pre-
 ceding, i.e. also about the Peloponnesus
 (which is in danger) unless you will do
 the following things quickly. Steup sug-
 gests the loss of some words before εἰ
 μὴ ποιήσετε, perhaps εἴπερ καὶ αὕτη τὰ
 μέγιστα βλάψεται. — στρατιάν τε . . .
 καὶ . . . ἄνδρα Σπαρτιάτην: τε and καὶ
 correlate the double obj. of πέμψετε,
 which still depends upon εἰ and ex-
 plains τάδε. Cf. 2. 77. 22 τόδε ξυμβῆναι
 followed by exegetical inf. without
 connective. See on 1. 89. 2. — 14. οἷτι-
 νες: pl. rel. referring to the collective
 στρατιάν, as 3. 67. 12; 7. 1. 9. — αὐτερέ-
 ται: fighting men serving at the oar.
 Cf. 1. 10. 26; 3. 18. 16. — 16. ὥς ἂν τοὺς
 τε παρόντας . . . προσαναγκάσῃ: cf. the
 advice of Hermocrates 72. § 4. For
 ὥς ἂν with subjv., found only here in
 Thuc., but not infreq. in tragedy, see
 Stahl, Qu. Gr.² 25. — 17. θέλοντας: for

the form, see on 34. 18. — 19. ἐνδοιά-
 ζοντες: also 1. 36. 9, 122. 15. Not else-
 where in Attic.

καὶ τὰ ἐνθάδε χρή . . . ἐκπολεμεῖν:
 and here you must at the same time prose-
 cute the war more openly. Cf. 73. 6f.
 and 88. 44f. τὰ ἐνθάδε is adv. here, as
 in 84. 12. φανερώτερον is enforced by
 ἐκ in ἐκπολεμεῖν. Though the intr. form
 seems appropriate here, St. and others
 adopt against all Mss. the trans. ἐκπο-
 λεμοῦν. See App. — 21. ἐπιμέλестhai: see
 on 54. 24. — 22. τοῖς ἑαυτῶν ἦσσαν ἄλ-
 λην ἐπικουρίαν πέμπωσι: may be less
 likely to send to their allies further assist-
 ance. Cf. 73. 9f. For τοῖς ἑαυτῶν, their
 allies, cf. 4. 126. 4 τὴν ἀπόλειψιν τῶν
 ἡμετέρων, the withdrawal of our allies.

τειχίζειν δὲ χρή Δεκέλειαν: this ad-
 vice, fateful for Athens, was later ear-
 ried out, 7. 19. — 24. αὐτοῦ: pers. for
 rel., acc. to Greek usage in a second
 clause of a rel. sent. See on 1. 42. 2.
 G. 1040; II. 1005; Kr. Spr. 60, 6, 2.
 — τῶν ἐν τῷ πολέμῳ: i.e. war in general,

- 25 οὐ διαπεπειράσθαι. βεβαιότατα δ' ἂν τις οὕτω τοὺς πολεμίους
 βλάβῃ, εἰ, ἃ μάλιστα δεδιότας αὐτοὺς αἰσθάνοιτο, ταῦτα
 σαφῶς πυνθανόμενος ἐπιφέρει· εἰκὸς γὰρ αὐτοὺς ἀκριβέ-
 στατα ἐκάστους τὰ σφέτερα αὐτῶν δεινὰ ἐπισταμένους φοβεῖ-
 σθαι. ἃ δ' ἐν τῇ ἐπιτειχίσει αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους 7
 30 κωλύετε, πολλὰ παρεῖς τὰ μέγιστα κεφαλαιώσω· οἷς τε γὰρ
 ἡ χώρα κατεσκευάσται, τὰ πολλὰ πρὸς ὑμᾶς τὰ μὲν λη-
 φθέντα, τὰ δ' αὐτόματα ἤξει· καὶ τὰς τοῦ Λαυρείου τῶν
 ἀργυρείων μετὰλλων προσόδους καὶ ὅσα ἀπὸ γῆς καὶ δικα-
 στηρίων νῦν ὠφελοῦνται εὐθὺς ἀποστερήσονται, μάλιστα δὲ
 35 τῆς ἀπὸ τῶν ξυμμάχων προσόδου ἥσσον διαφορουμένης,
 οἱ τὰ παρ' ὑμῶν νομίσαντες ἤδη κατὰ κράτος πολεμείσθαι
 92 ὀλιγωρήσουσι. γίνεσθαι δέ τι αὐτῶν καὶ ἐν τάχει καὶ 1

not this particular war. Cf. 72. 5; 2. 100. 7.—25. **διαπεπειράσθαι**: only here in Thuc.—27. **σαφῶς πυνθανόμενος**: the vague *αἰσθάνοιτο* becomes here *clearly learning*.—**αὐτούς**: ipsos, pred. to ἐκάστους.

29. **ἃ**: cogn. accus. with ὠφελούμενοι.
 —**τῇ ἐπιτειχίσει**: a hostile stronghold on the border or in the territory of an enemy. See on 1. 122. 3.—30. **κωλύετε**: sc. ὠφελεῖσθαι.—**κεφαλαιώσω**: found also 3. 67. 32; 8. 53. 3.—31. **κατεσκευάσται**: applied to every kind of structure and domestic equipment. Cf. 8. 24. 18 *τὴν χώραν καλῶς κατεσκευασμένην*. To this kind of property belong also slaves, and to these applies τὰ δ' αὐτόματα ἤξει (32). Cf. 7. 27. 22 *ἀνδραπόδων πλεόν ἢ δύο μυριάδες ἡτόμολῃκεσαν*.—32. **Λαυρείου**: so (for Λαυρίου) some of the best Mss. here and 2. 55. 2, in agreement with Steph. Thes. s.v. Σέρρειον.—33. **δικαστηρίων**: “from the courts, since in case of a war at home a cessation of the courts occurs”

(Boeckh, Staatshaushaltung I³, 415). Cf. also Schol. *ταύτης οὖν τῆς πάσης προσόδου στερήσεσθαι* ξμελλον οἱ Ἀθηναῖοι, *πολεμίων αὐτοῖς ἰδρυμένων ἐν τῇ χώρᾳ καὶ σχολὴν οὐ παρεχόντων* δικάζεσθαι. The expression ἀπὸ δικαστηρίων ὠφελοῦνται prob. includes also the *μισθὸς δικαστικός* received by individuals. See App.—35. **τῆς . . . προσόδου**: added, with change of const., to ἀποστερήσονται, with ἥσσον διαφορουμένης in explan. addition, as *the tribute is less regularly brought in*. *διαφορεῖν*, as 100. 24, but not elsewhere found in this sense. Bl. cites, as nearest parallel, Dio C. 34. 6, where it means *remitt*. The pres. ptc. used of wont or custom. See App.—36. **οἷ**: referring to ξυμμάχων, in the sense of *ἐπεὶ ἐκείνοι*.—**κατὰ κράτος πολεμείσθαι**: neut. pass. with τὰ παρ' ὑμῶν in adv. force.—37. **ὀλιγωρήσουσι**: *they will take their tribute obligations lightly*.

92, § 1. 1. **τι αὐτῶν**: see on 90. 17. The reference is to the proposals developed in 91. § 4 ff.—2. **προθυμότερον**:

προθυμότερον ἐν ὑμῖν ἐστίν. ὃ Λακεδαιμόνιοι, ἐπεὶ ὥς γε δυνατά. (καὶ οὐχ ἁμαρτήσεσθαι οἶμαι γνώμης) πάνυ θαρσῶ.

“Καὶ χείρων οὐδεὶν ἀξιῶ δοκεῖν ὑμῶν εἶναι, εἰ τῇ ἑμαυτοῦ 2
5 μετὰ τῶν πολεμιωτάτων, φιλόπολις ποτε δοκῶν εἶναι, νῦν ἐγκρατῶς ἐπέρχομαι. οὐδὲ ὑποπτεύεσθαι μου ἐς τὴν φυγαδικὴν προθυμίαν τὸν λόγον. φυγὰς τε γάρ εἰμι τῆς τῶν 3
ἐξελασάντων πονηρίας καὶ οὐ τῆς ὑμετέρας, ἣν πείθησθέ μοι, ὠφελίας, καὶ πολεμιώτεροι οὐχ οἱ τοὺς πολεμίους που 10
βλάβαντες ὑμεῖς ἢ οἱ τοὺς φίλους ἀναγκάσαντες πολεμίους

used with reference to *περαίνεισθαι* implied in *γίγνεσθαι*.—ἐν ὑμῖν ἐστίν: *depends upon you*.—ὥς γε δυνατά . . . πάνυ θαρσῶ: Alcibiades intimates that the Athenians would not be able to prevent the Spartans from bringing aid to the Syracusans and fortifying Decelea.—3. ἁμαρτήσεσθαι γνώμης: cf. 1. 33. 23.

92, §§ 2-5. Do not mistrust me because I am an Athenian exile and urge you to war against my fatherland. Use me rather without fear for every danger and difficulty; shrink not from proceeding against Sicily and Attica, in order to rescue the Siceliotas, to break the power of the Athenians, and to have security for yourselves and the hegemony over all Hellas with its free consent.—4. καὶ χείρων . . . εἶναι: cf. 3. 9. 11 *μηδὲ τῷ χείρωνι δόξωμεν εἶναι*. The orator is led by the consideration that his proposals might be distrusted in Sparta, as coming from an Athenian exile, again to go into his personal relations, as in c. 89 he had sought to show that his former political conduct should not prevent the Spartans from giving him an unprejudiced hearing.—τῇ ἑμαυτοῦ: sc. γῇ.—6. ἐγκρατῶς: (Schol. *καρτερῶς*) as 1. 76. 6.—μου: dependent

on τὸν λόγον, but gets by its position the force of dat. incommodi.—ἐς τὴν φυγαδικὴν προθυμίαν: on the score of (with reference to) the exile's zeal, i.e. as if only the zeal that characterizes exiles were beneath my proposal. For ἐς, cf. 8. 88. 8 *βουλόμενος αὐτὸν ἐς τὴν . . . φιλιαν . . . διαβάλλειν*. *φυγαδικός* also in Isocr. 9. 28; elsewhere only in late writers.

7. φυγὰς τε γάρ εἰμι κτέ.: "The following definitions are doubtless so arranged by Thuc. that by ingenious paradox and forced sophistry may be revealed the insincerity and unsteadiness of Alcibiades" (Bm.). The answers to the possible reproaches are given in chiasmic order: *for I am a fugitive from the villany of those that expelled me, and yet not banished from benefiting you, if you hearken to me*. With the word-play on *φυγὰς*, cf. *ξύμμαχοι* 3. 10. 10, and *ἀποστήσεσθαι ἀπόστασιν* 3. 13. 8.—9. καὶ πολέμιώτεροι κτέ.: this καί, not the preceding, correl. to τε. The predicate applied above (5) to enemies in war, the Lacedaemonians, is here transferred to his enemies in Athens, and the word is put forward for emphasis where we should naturally have

γενέσθαι· τό τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω, ἀλλ' ἐν ᾧ 4
 ἀσφαλῶς ἐπολιτεύθην· οὐδ' ἐπὶ πατρίδα οὔσαν ἔτι ἡγοῦμαι
 νῦν ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὔσαν ἀνακτᾶσθαι· καὶ
 φιλόπολις οὗτος ὀρθῶς, οὐχ ὅς ἂν τὴν ἑαυτοῦ ἀδίκως ἀπολέ-
 15 σας μὴ ἐπῆγ, ἀλλ' ὅς ἂν ἐκ παντὸς τρόπου διὰ τὸ ἐπιθυμεῖν
 πειραθῇ αὐτὴν ἀναλαβεῖν. οὕτως ἐμοί τε ἀξιῶ ὑμᾶς καὶ ἐς 5
 κίνδυνον καὶ ἐς τάλαιπωρίαν πᾶσαν ἀδεῶς χρήσθαι, ᾧ Λακε-
 δαιμόνιοι, γνόντας τοῦτον δὴ τὸν ὑφ' ἀπάντων προβαλλόμε-
 νον λόγον, ὡς, εἰ πολέμιός γε ὦν σφόδρα ἐβλαπτον, καὶ

οὐ πολεμώτεροι: and more hostile are not those who, like you, have injured foes, but those who have forced friends to become foes.

11. **τό τε φιλόπολι κτέ.**: τε introducing third rejoinder. The Schol. remarks: φιλόπολις, φησὶν, οὐ νῦν εἰμὶ, ἡνίκα ἀδικοῦμαι, ἀλλὰ τότε ὅτε ἀσφαλῶς ἐπολιτεύόμην. But ἐν ᾧ is not merely temporal, but circumstantial: and patriotism I cherish not where I am wronged, but where my political rights were secure. Sc. εἶχον; see on 1. 86. 7.—12. **ἐπολιτεύθην**: lived as a citizen. This (aor. pass.) form occurs also in Lys. 26. 5; Isocr. 7. 15; Aeschin. 2. 176; but ἐπολιτευσάμην Dem. 18. 207. Veitch remarks that of classical authors only Thuc. and Xen. use the active πολιτεύειν.—**οὐδ' ἐπὶ πατρίδα . . . νῦν ἰέναι**: and it is not against a land that is still my country that I consider I am now going, referring to (4) εἰ τῇ ἑμᾶντοῦ . . . ἐπέρχομαι.—13. **τὴν οὐκ οὔσαν ἀνακτᾶσθαι**: sc. πατρίδα. From the whole context only Athens can be thought of. δι' ἐτέρων ζητεῖν τὴν κάθοδον, as Isocr. 9. 28 expresses it, was something common enough in Hellenic antiquity. Van H. wishes to write τὴν οὐκέτ' οὔσαν or τὴν

οὐκ οὔσαν ἔτι, but after ἔτι in 12 this is unnecessary.—**καὶ φιλόπολις κτέ.**: transition from the personal to the general, with a reference also to the assumed reproach (5) φιλόπολις ποτε δοκῶν εἶναι: and the true patriot is not that one who, having unjustly lost his fatherland, refrains from going against it, but who on account of longing for it tries in every way to get it back. Such a definition would not seem as strange to the Hellenes of the fifth and fourth centuries as to us. Cf. Isocr. 16. 12 ff. and A. Fokke, Retungen des Alkibiades II, 76 ff.—16. **πειραθῇ**: in act. sense, as in 2. 5. 20, 33. 9 (elsewhere πειρᾶσαι or πειράσασθαι); in pass. sense 54. 9.

οὕτως: drawing the conclusion from the preceding, as 1. 76. 6; 4. 86. 23.—**ἐμοί τε ἀξιῶ . . . ὠφέλοισιν**: clearly imitated in the conclusion of the speech of Coriolanus in Dion. H. Antig. 8. 8.—**ἐμοί τε**: (Bk.'s correction for ἔμοιγε) opp. to καὶ αὐτοὺς (21).—17. **πᾶσαν**: though agreeing in gender with the nearer noun, affecting also κίνδυνον.—18. **τοῦτον**: looks forward. See on 85. 3.—**προβαλλόμενον**: advanced.—19. **εἰ . . . ἐβλαπτον**: actual case more vividly presented in hypothetical form.

- 20 φίλος ὦν ἱκανῶς ὠφελοῖν, ὅσῳ τὰ μὲν Ἀθηναίων οἶδα. τὰ δ' ὑμέτερα ἤκαζον, καὶ αὐτοὺς νῦν, νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων βουλευέσθαι, μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν τε καὶ ἐς τὴν Ἀττικὴν στρατείαν. ἵνα τὰ τε ἐκεῖ βραχεὶ μορίῳ ξυμπαραγενόμενοι μεγάλα σώσῃτε καὶ
- 25 Ἀθηναίων τὴν τε οὔσαν καὶ τὴν μέλλουσαν δύναμιν καθέλητε, καὶ μετὰ ταῦτα αὐτοὶ τε ἀσφαλῶς οἰκῇτε καὶ τῆς ἀπάσης Ἑλλάδος ἐκούσης καὶ οὐ βία, κατ' εὐνοίαν δὲ ἡγήσθε."
- 93 Ὁ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν· οἱ δὲ Λακεδαιμόνιοι 1
διανοοῦμενοι μὲν καὶ αὐτοὶ πρότερον στρατεύειν ἐπὶ τὰς Ἀθήνας, μέλλοντες δ' ἔτι καὶ περιορώμενοι, πολλῶ μᾶλλον

See on 1. 33. 8.—20. ὅσῳ: *in so far as*, without comp. or sup. See on 1. 68. 11.—τὰ δ' ὑμέτερα ἤκαζον: *while I could only conjecture yours*. Note the modest impf. as contrasted with the self-conscious pres.—21. αὐτοὺς . . . μὴ ἀποκνεῖν: dependent on ἀξιώ (16).—22. τῶν διαφερόντων: *the interests at stake*, as 1. 70. 3, and τὰ διάφορα 1. 68. 8; 2. 37. 5; 4. 86. 23; 5. 115. 8. Cf. *ἰδίᾳ τι αὐτῷ διαφέρει*. The pred. *μεγίστων δὴ* is emphatically put forward, *as all important*.—23. τε καί: connecting the two divergent goals of the *στρατεία*, as inseparable if the object is to be reached.—24. βραχεὶ μορίῳ: of a division of troops, as 2. 39. 17.—μέγάλα σώσῃτε: *keep great*, preserve in their greatness. The adj. is pred., containing the effect of the verb. Cf. 1. 90. 20. Steup connects, with Portus and Haase, τὰ ἐκεῖ μεγάλα, notwithstanding the intervening words, urging that we have thus (i.e. in the great Sicilian cities) a better antithesis to βραχεὶ μορίῳ.—25. τὴν τε οὔσαν καὶ τὴν μέλλουσαν δύναμιν: *the power which they now possess*

and that for which they hope, τὴν μέλλουσαν the increased power on which they might reckon after the subjugation of Sicily and with which Alcibiades threatens them in 90. § 3.—καθέλητε: *pull down, overthrow*, as 11. 12; 5. 14. 14. See on 1. 77. 20.—26. καὶ μετὰ ταῦτα . . . ἡγήσθε: parody, with intentional optimistic coloring, of Alcibiades' own description, in 90. § 3 (end), of the hopes of the Athenians. Against ἀρξέειν there appears here the mild ἐκούσης καὶ οὐ βία, κατ' εὐνοίαν δὲ ἡγήσθε.—27. ἡγήσθε: so with Vat., in preference to ἡγήσησθε or ἡγήσεσθε of other Mss., to express continuance, as in οἰκῇτε (26).

93. In consequence of this speech the Lacedaemonians determine to fortify Decelea, and send Gylippus to Syracuse, with orders to see that aid is brought as soon as possible to Sicily. In Athens it is voted to comply with the request of the generals and send money and cavalry to Sicily.—1. τοσαῦτα: Vat. reads, perhaps more correctly, τοιαῦτα. See on 35. 1.—2. αὐτοί: *sua sponte*, as 3. 65. 4.—3. περιορώμενοι:

ἐπερρώσθησαν διδάξαντος ταῦτα ἕκαστα αὐτοῦ καὶ νομίσαν-
 5 τες παρὰ τοῦ σαφέστατα εἰδότος ἀκηκοέναι· ὥστε τῇ ἐπιτε-
 χίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν καὶ τὸ παραντίκα
 καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπειν τινὰ τιμωρίαν. καὶ Γύλιππον
 τὸν Κλεανδρίδου προστάξαντες ἄρχοντα τοῖς Συρακοσίοις
 ἐκέλευον μετ' ἐκείνων καὶ τῶν Κορινθίων βουλευόμενον ποιεῖν
 10 ὅπῃ ἐκ τῶν παρόντων μάλιστα καὶ τάχιστα τις ὠφελία ἦξει
 τοῖς ἐκεῖ. ὁ δὲ δύο μὲν ναῦς τοὺς Κορινθίους ἤδη ἐκέλευέν 3
 οἱ πέμπειν ἐς Ἀσίνην, τὰς δὲ λοιπὰς παρασκευάζεσθαι ὅσας
 διανοοῦνται πέμπειν, καί, ὅταν καιρὸς ᾗ, ἐτοίμας εἶναι πλεῖν.
 ταῦτα δὲ ξυνθέμενοι ἀνεχώρουν ἐκ τῆς Λακεδαίμονος.

circumspectantes. Cf. 103. 9; 7. 33.9. So Cic. Tusc. 1.30.73 dubitans, circumspectans, haesitans.— 4. διδάξαντος . . . αὐτοῦ καὶ νομίσαντες: for similar coupling of gen. abs. and nom., see on 1.65.2.— 5. παρὰ τοῦ σαφέστατα εἰδότος ἀκηκοέναι: cf. 91. § 1.

6. προσεῖχον τὸν νοῦν: more freq. τὴν γνώμην (1. 95. 7; 2. 11. 10; 5. 26. 23; 7. 15. 15, 23. 3). With dat. here, as in 7. 23. 3.— καὶ τὸ παραντίκα καὶ . . . τιμωρίαν: and in particular to sending immediately to the Sicilians some assistance. Compare herewith the feeling of the Spartan authorities before the speech of Alcibiades, 88. 54 ff. The inf. follows προσεῖχον τὸν νοῦν as if ἐν νῶ εἶχον had preceded. Stahl compares the inf. after νοῦν ἔχειν Soph. El. 1014. τὸ παραντίκα as 1. 27. 4, 134. 10; 3. 4. 8; 4. 121. 7.— 8. προστάξαντες ἄρχοντα: see App. on 3. 26. 3. Gylippus, whose generalship in Sicily was so fateful for Athens, first appears here. His father Cleandridas was implicated in the charge of bribery on which King Pleistoanax was banished in 446 B.C. (1. 114. § 2; 2. 21.

§ 1; 5. 16. § 3), and he had to go into exile himself. Cf. 104. § 2; Plut. Pericl. 22; Nic. 28.— 9. μετ' ἐκείνων καὶ τῶν Κορινθίων: i.e. with the ambassadors of the Syracusans and Corinthians.— ποιεῖν ὅπῃ: operam dare quomodo. Cf. πράσσειν ᾗ 26. 3.— 10. μάλιστα: best, most certainly. Steup alone of the editors adopts from Vat. κάλλιστα. But that attractive reading looks like a marginal explanation of μάλιστα.— τις ὠφελία: cf. 88. 45; 1. 31. 10.

11. ἤδη: without delay, as 25. 3.— 12. ἐς Ἀσίνην: prob. the harbor in Messenia (4. 13. 3). See on 4. 54. 20.— παρασκευάζεσθαι: prob. pass.; or τὰς λοιπὰς must be at once its obj. and the subj. of ἐτοίμας εἶναι.— 14. ταῦτα δὲ ξυνθέμενοι ἀνεχώρουν: i.e. the ambassadors of Syracuse and Corinth, as all recent editors, except Steup, explain. The latter thinks the words οἱ Κορινθιοὶ must have fallen out here, because only the Corinthian ambassadors would have part in an agreement to send Corinthian ships in aid.— ἀνεχώρουν: set off on the return.

15 Ἀφίκετο δὲ καὶ ἡ ἐκ τῆς Σικελίας τριήρης τῶν Ἀθηναίων, 4
ἣν ἀπέστειλαν οἱ στρατηγοὶ ἐπὶ τε χρήματα καὶ ἵππας. καὶ
οἱ Ἀθηναῖοι ἀκούσαντες ἐψηφίσαντο τὴν τε τροφήν πέμπειν
τῇ στρατιᾷ καὶ τοὺς ἵππας. καὶ ὁ χειμὼν ἐτελεύτα. καὶ
ἔβδομον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θου-
20 κydίδης ξυνέγραφεν.

94 *Ἀμα δὲ τῷ ἦρι εὐθὺς ἀρχομένῳ τοῦ ἐπιγιγνομένου θέ- 1
ρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄραντες ἐκ τῆς Κατάνης παρ-
έπλευσαν ἐπὶ Μεγάρων τῶν ἐν τῇ Σικελίᾳ, οὓς ἐπὶ Γέλωνος
τοῦ τυράννου, ὥσπερ καὶ πρότερόν μοι εἴρηται, ἀναστήσαντες
5 Συρακόσιοι αὐτοὶ ἔχουσι τὴν γῆν. ἀποβάντες δὲ ἐδήωσαν 2

15. ἡ ἐκ τῆς Σικελίας τριήρης: cf. 74.
12.—17. τὴν τροφήν: not provisions, but pay or money for maintenance, as is shown by 94. 19. This is the usual meaning of τροφή in military matters; cf. 4. 83. 24; 8. 57. 33. σιτηρέσιον first occurs Xen. Anab. 5. 10. 4 (Kr.).—19. τῷ πολέμῳ ἐτελεύτα τῷδε: Vat. offers here and in 7. 18. 33, against the other Mss., the rarer word-order ἐτελεύτα τῷ πολέμῳ τῷδε (cf. 7. 22; 2. 70. 5), whereas it alone has in 8. 60. 17 τῷ πολέμῳ ἐτελεύτα τῷδε. See on 2. 17. 2.

The Eighteenth Year of the War

94. The Athenians make from Catana forays into the territory of Megara Hyblaea and to the river Terias, also against the Sicel town of Centoripa, which they induce to join them. From Athens 250 cavalrymen—but without horses—and 30 mounted bowmen, along with 300 talents of money, arrive at Catana.—2. ἄραντες ἐκ τῆς Κατάνης: cf. 88. § 5.—3. Μεγάρων: Megara Hyblaea; see on 4. 7.—τῶν ἐν τῇ Σικελίᾳ: bracketed by Stahl and

others, following Kr. It might easily be spared, but without it ἐπὶ τῶν Μεγάρων must be expected, acc. to 49. 18, 75. 4, 97. 25; 7. 25. 15. The reading of Vat. ἐπὶ Μεγαρέων τῶν κτέ. is not acceptable, as ἐπὶ takes gen. only of names of places, and the Megarians at that time had been driven from town and territory (4. § 2).—οὓς: per synesin referring to Μεγάρων. Cf. 80. 3, 91. 14.—4. πρότερον: 4. § 2.

5. ἐδήωσαν τοὺς ἀγροὺς κτέ.: so with Vat., for τοὺς τε ἀγροὺς of the Mss., which most editors accept. The position of τε is not ground for rejection (see on 2. 46. 1); but not only is the coupling of aor. and impf. of the same verb by τε . . . καὶ objectionable, but it is hardly to be supposed that Thuc. would thus correlate the devastation of the fields and the plain, with the unsuccessful attack on the fort and the advance along the shore to the Terias river thrown in between. L. Herbst (Zu Thuk. II, 109 f.) would bracket not only τε, but also τοὺς ἀγροὺς, because in 3. 79. 12 Thuc. writes πορθεῖν ἀγροὺς.

τοὺς ἀγροὺς καὶ ἐλθόντες ἐπὶ ἔρυμά τι τῶν Συρακοσίων καὶ οὐχ ἐλόντες αὐθις καὶ πεζῇ καὶ ναυσὶ παρακομισθέντες ἐπὶ τὸν Τηρίαν ποταμὸν τό τε πεδίων ἀναβάντες ἐδήρουν καὶ τὸν σῆτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες
 10 τισὶν οὐ πολλοῖς καὶ ἀποκτείναντές τέ τινας καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐπὶ τὰς ναῦς. καὶ ἀποπλεύσαντες ἐς 3 Κατάνην, ἐκεῖθεν δὲ ἐπισιτισάμενοι πάσῃ τῇ στρατιᾷ ἐχώρουν ἐπὶ Κεντόριπα, Σικελικὸν πόλισμα, καὶ προσαγαγόμενοι ὁμολογίᾳ ἀπῆσαν, ἐμπιπράντες ἅμα τὸν σῆτον τῶν τε
 15 Ἰνησσαίων καὶ τῶν Ὑβλαίων. καὶ ἀφικόμενοι ἐς Κατάνην 4 καταλαμβάνουσι τοὺς τε ἱππέας ἤκοντας ἐκ τῶν Ἀθηνῶν

But cf. *δηοὺν ἀγροὺς* 2. 13. 7, 12.—6. *ἐπὶ ἔρυμά τι τῶν Συρακοσίων*: acc. to 75. § 1 the Syracusans had turned the depopulated Megara into a fort, which prob. is here designated by *ἔρυμά τι*, as it is not likely that they would have fortified two points in the district of Megara. The historian prob. did not recall that he had already spoken more definitely at 75. § 1 about the *ἔρυμα*.—7. *αὐθις . . . παρακομισθέντες*: Stahl rightly explains that *αὐθις* refers to *παρα-* in *παρέπλευσαν* (2). The Athenians advanced again along the coast, the movement being made this time not only by sea, but *καὶ πεζῇ καὶ ναυσίν*. As Hdt. (5. 98. 26), so also Thuc. sometimes uses *κομίζεσθαι* of land-marches (cf. 3. 114. 24; 8. 80. 15, 100. 20). Not observing this, Cl. understood *πεζῇ* to refer to the return-march from the *ἔρυμα* to the coast and corrected (8) *ἀναβάντες* (*going up*, i.e. inland) into *ἀποβάντες* (*disembarking*).—8. *Τηρίαν*: about this river, see on 50. 12.—10. *τισὶν οὐ πολλοῖς*: see on 1. 5.

12. *ἐπισιτισάμενοι*: *having supplied themselves with provisions*. Cf. 8. 95. 17,

101. 2.—13. *Κεντόριπα*: now Centorbi. See Holm I, 68. Cf. Strabo 272 c *κεῖται ὑπὲρ Κατάνης τὰ Κεντόριπα συνάπτοντα τοῖς Αἰτναίοις ὄρεσι καὶ τῷ Συμαίῳ ποταμῷ ῥέοντι εἰς τὴν Καταναίαν*.—*Σικελικὸν πόλισμα*: the reading of Vat., the other better Mss. having *Σικελόν*. Most editors write *Σικελών* with the inferior Codex G. Cf. *Ἰκκαρά, πόλισμα Σικανικόν* 62. 10; *Ἰνησσαν, τὸ Σικελικὸν πόλισμα* 3. 103. 5.—*προσαγαγόμενοι*: *having brought over*; see on 2. 30. 7; 3. 91. 7.—14. *ἐμπιπράντες*: Vat. has *ἐμπιπρώντες*, the other Mss. *πιμπράντες* or *πιπράντες*. The compound is necessary (with v. H.), as the simple verb seems to be quite foreign to Attic prose. The compound occurs above (9) and elsewhere in Thuc. fourteen times.—*τῶν τε Ἰνησσαίων καὶ τῶν Ὑβλαίων*: Inessa and Hybla (Gelaits) were Sicel towns, the former mentioned 3. 103. 5, the latter 62. 21.

16. *τοὺς τε ἱππέας κτέ.*: cf. 93. 18.—17. *ἄνευ τῶν ἵππων*: without the necessary horses, hence the article.—*μετὰ σκευῆς*: as elsewhere of equipment of men (see on 1. 2. 12), so here of horses.—*ὥς . . . πορισθησομένων*: for the

πεντήκοντα καὶ διακοσίους ἄνευ τῶν ἵππων μετὰ σκευῆς, ὡς αὐτόθεν ἵππων πορισθησομένων, καὶ ἵπποτοξότας τριάκοντα καὶ τάλαντα ἀργυρίου τριακόσια.

- 95 Τοῦ δ' αὐτοῦ ἦρος καὶ ἐπ' Ἄργος στρατεύσαντες Λακε- 1
 δαιμόνιοι μέχρι μὲν Κλεωνῶν ἦλθον, σεισμῷ δὲ γενομένου
 ἀνεχώρησαν. καὶ Ἀργεῖοι μετὰ ταῦτα ἐσβαλόντες ἐς τὴν
 Θυρεᾶτιν ὄμορον οὖσαν λείαν τῶν Λακεδαιμονίων πολλὴν ἔλα- 2
 5 βον, ἣ ἐπράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι. καὶ 2
 ὁ Θεσπιῶν δῆμος ἐν τῷ αὐτῷ θέρει οὐ πολὺ ὕστερον ἐπιθέμε-
 νος τοῖς τὰς ἀρχὰς ἔχουσιν οὐ κατέσχευ, ἀλλὰ βοηθησάντων
 Θηβαίων οἱ μὲν ξυνελήφθησαν, οἱ δ' ἐξέπεσον Ἀθήναζε.

matter, cf. 37. § 1, 98. § 1. — 18. ἵππο-
 τοξότας: cf. 2. 13. 54; 5. 84. 9. — 19. τά-
 λαντα ἀργυρίου τριακόσια: the pay-
 ment of this sum to the ships, which
 carried it to Sicily, is mentioned in
 Inser. Gr. I, 183. 11 ff. = Sylloge Inser.
 Gr. ed. Dittenberger I², 37, p. 64.

95. Hostilities between the Lace-
 daemonians and Argives. A demo-
 cratic uprising in Thessaly miscarries.
 — 1. ἐπ' Ἄργος: the last hostilities
 between Lacedaemonians and Argives
 had occurred in the sixteenth year of
 the war (7. §§ 1, 2). — 2. μέχρι Κλεωνῶν:
 see on 5. 67. 16. Apparently the Lace-
 daemonians had taken the way through
 Arcadia and the territory of Phlius. —
 σεισμῷ γενομένου: the same reason for
 the turning back of the Lacedaemoni-
 ans as in 3. 89. § 1. — 3. ἀνεχώρησαν:
 so with Vat.; with the usual reading
 ἀπεχώρησαν one would expect ἐπ' οἶκον
 (cf. 7. 9; 2. 68. 31; 4. 44. 5) or πάλιν
 (cf. 1. 107. 11; 2. 94. 18). — ἐς τὴν Θυρε-
 ἀτιν: cf. 2. 27. 11 ἣ Θυρεᾶτις, γῆ μεθορία
 τῆς Ἀργείας καὶ Λακωνικῆς. It was in
 the possession of the Lacedaemonians.
 — 5. οὐκ ἔλασσον: for ἡ omitted, cf. 4.
 44. 28, and see O. Schwab, Hist. Syntax

d. gr. Komparation (Schanz, Beitr.
 IV), p. 212 ff.

6. Θεσπιῶν: which, belonging un-
 willingly to the Theban alliance under
 the supremacy of Thebes, was deprived
 of its walls in 423 B.C. (4. 133. § 1), be-
 cause the Thebans feared its leaning
 toward Athens; hence the attempt of
 the Demos to throw off at once their
 own oligarchic rule and the supremacy
 of Thebes. — 7. τὰς ἀρχὰς ἔχουσιν:
 (cf. 5. 34. 11) = ἐν ἀρχῇ or ἀρχαῖς εἶναι
 (54. 24; 2. 37. 16; 4. 74. 11). — οὐ κατέ-
 σχευ: did not get the upper hand. For
 this abs. use of κατασχεῖν, correspond-
 ing to the trans. in 9. 16, Stahl compares
 Lys. 3. 42. — βοηθησάντων Θηβαίων:
 so only Vat. correctly. The reading of the
 other Mss., βοηθησάντων Ἀθηναίων, even
 if the gen. abs. be taken, with Heilmann,
 as concessive (although the Athenians
 lent aid), gives no satisfactory sense;
 for in case of a real interference on the
 part of the Athenians, which would
 have meant an infraction of existing
 peace relations with the Boeotians (cf.
 5. 32. § 5), more exact information was
 to be expected. — 8. ξυνελήφθησαν: and
 doubtless executed later. — ἐξέπεσον:

96 Καὶ οἱ Συρακόσιοι τοῦ αὐτοῦ θέρους, ὥς ἐπύθοντο τοὺς τε 1
 ἱππέας ἤκοντας τοῖς Ἀθηναίοις καὶ μέλλοντας ἤδη ἐπὶ σφᾶς
 ἰέναι, νομίσαντες, ἐὰν μὴ τῶν Ἐπιπολῶν κρατήσωσιν οἱ
 Ἀθηναῖοι, χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθύς
 5 κειμένου, οὐκ ἂν ῥαδίως σφᾶς, οὐδ' εἰ κρατοῖντο μάχῃ, ἀπο-
 τειχισθῆναι, διεννοοῦντο τὰς προσβάσεις αὐτῶν φυλάσσειν,
 ὅπως μὴ κατὰ ταύτας λάθωσι σφᾶς ἀναβάντες οἱ πολέμιοι·
 οὐ γὰρ ἂν ἄλλη γε αὐτοὺς δυνηθῆναι. ἐξήρτηται γὰρ τὸ 2
 ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τέ ἐστι καὶ

not passive here, *were driven out* (as e.g. 1. 2. 23; 2. 27. 7; 3. 68. 17), but *fled for refuge*; cf. 7. 71. 31.

96. The Syracusans, expecting a renewal of the attack of the Athenians, held a review of their forces in a meadow on the Anapus, and designated 600 picked hoplites to guard the approaches to Epipolae. — 1. **τε**: omitted by three Mss. (Vat., Pal., Paris.), and bracketed by Stahl and Classen; but it is indispensable, for μέλλοντας refers unquestionably not to ἱππέας, but Ἀθηναίους to be supplied from τοῖς Ἀθηναίοις. — 2. **τοῖς Ἀθηναίοις**: dat. with ἤκειν, (also 1. 91. 11; 5. 10. 12, 34. 1), as with ἐλθεῖν (see on 1. 13. 12) and ἀφικνεῖσθαι (3. 5. 12). See C. F. Smith, Trans. Amer. Philol. Assoc. XXXV, 69 f. — 3. **τῶν Ἐπιπολῶν**: the triangular plateau extending westward from the base of Achradina for about five kilometers to the point of Eurymelus, for the most part with steep declivities north and south; from this an enemy could make the most dangerous attack upon the city. — 4. **εὐθύς**: *directly* (see on 4. 43. 6) above, i.e. to the west of the city. See Holm II, 31, 32. — 5. **σφᾶς**: on account of the distance of νομίσαντες,

for σφεῖς that was to be expected (see on 49. 8). — 6. **τὰς προσβάσεις αὐτῶν**: *the approaches to it* (Epipolae), which were κατὰ τὸν Εὐρύηλον (97. 11; 7. 2. 14, 43. 21). — 7. **κατὰ ταύτας**: so rightly read Bk., Cl., and others, with Vat., for κατὰ ταῦτα of the rest of the Mss. Since the following ἄλλη is opp. to the approaches of Epipolae, it was necessary that there should be in the purpose clause a definite reference to the προσβάσεις αὐτῶν, hence κατὰ ταῦτα, *in these places*, for which 2. 69. 7 has been cited, is not so good. — 8. **δυνηθῆναι**: sc. ἀναβῆναι. Supply ἐνόμιζον from διεννοοῦντο (cf. 4. 8. 34, 108. 8).

ἐξήρτηται τὸ ἄλλο χωρίον: Schol. τὸ ἄλλο χωρίον, πλὴν τῶν προσβάσεων. The meaning here of ἐξήρτησθαι is *suspensum esse*, which though not found in other early authors, is sufficiently confirmed by the imitation of Strabo 290 c ἐξήρτηται ἡ χώρα πρὸς νότον. Virgil's saxīs suspensa rupes (Aen. 8. 190) depends upon the same point of view. On the contrary Plut. Anton. 46 τὰ μεγάλα πεδία τῶν λόφων τούτων ἐξήρτηται is not parallel. Stahl adopts Casaubon's conjecture ἐξήρται, which Kr. too prefers in spite of the caution

- 10 ἐπιφανὲς πᾶν ἔσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων
 διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι Ἐπιπολαί. καὶ οἱ μὲν ἐξε- 3
 θόντες πανδημεὶ ἐς τὸν λειμῶνα παρὰ τὸν Ἄναπον ποταμὸν
 ἅμα τῇ ἡμέρᾳ (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν Ἑρμο-
 κράτην στρατηγοὶ ἄρτι παρειληφότες τὴν ἀρχήν) ἐξέτασιν
 15 τε ὅπλων ἐποιοῦντο καὶ ἐξακοσίους λογάδας τῶν ὀπλιτῶν
 ἐξέκριναν πρότερον, ὧν ἦρχε Διόμιλος, φυγὰς ἐξ Ἄνδρον,
 ὅπως τῶν τε Ἐπιπολῶν εἶεν φύλακες καί, ἣν ἐς ἄλλο τι δέη,
 97 ταχὺ ξυνεστώτες παραγίγνονται. οἱ δὲ Ἀθηναῖοι ταύτης 1
 τῆς νυκτός. ἥ) τῇ ἐπιγιγνομένη ἡμέρᾳ ἐξητάζοντο ἐκεῖνοι,

of the Schol. *μὴ ἐπὶ τοῦ ἐξῆρθαι καὶ μετε-
 ωρίσθαι ἀκονέσθω*. See App. — 10. **ἐπι-
 φανὲς πᾶν ἔσω**: *in full view within the
 city*. The Schol. explains *καταφανὲς
 ἔσωθεν*, which is the same thing from
 the reverse (our) point of view. Epipo-
 lae clear to the top is still visible from
 the lower town. — 11. **ἐπιπολῆς**: *above*
 (really elliptical gen. of *ἐπιπολή*), *adv.*
= ἐπάνω. Cf. Hdt. 1. 187. 4; Ar. Plut.
 1207 (Schol. *ἐπίρρημα τοπικόν*). See Lo-
 beck ad Phryn. p. 126.

12. **παρὰ τὸν Ἄναπον ποταμὸν**: i.e.
 along the left bank of the river, not
 far from its mouth. Most recent edi-
 tors think, with Kr., that *τόν* must be
 inserted before *παρά*. But cf. 40. 14
τοὺς λόγους ἀφ' ὧν, and see on 1. 51.
 11; 3. 91. 10; 4. 9. 5. — 13. **αὐτοῖς**:
ethical dat. Cf. 1. 89. 14; 5. 3. 21. —
οἱ περὶ τὸν Ἑρμοκράτην στρατηγοί:
 who, chosen in the winter (73. § 1), had
 prob. in the spring entered upon their
 office. — 14. **ἐξέτασιν ὅπλων**: see on 41.
 10. — 16. **πρότερον**: the choice of the
 600 (the Mss. have wrongly *ἐπτακοσίους*,
 cf. 97. 15; 7. 43. 29) was the first meas-
 ure taken before the general review,
 with which the arrangement of the

separate divisions was connected. On
 these 600, see Holm II, 418. — 17. **εἶεν**
. . . καὶ . . . παραγίγνονται: the same
 change of mood, in reverse order, as in
 3. 22. 37; 7. 17. 15; 8. 87. 14, 17. GMT.
 321; Kr. Spr. 54, 8, 2; Kühn. 553, 6.

97. The Athenians, however, had
 already landed the night before with
 their whole army at Leon at the foot
 of Epipolae and ascended this height
 by way of Eurycles before the Syra-
 cusans could lend aid from the Anapus
 meadow. The 600 picked men and the
 rest of the Syracusans rush in dis-
 order against the Athenians, but are
 repulsed with great loss. Next day the
 Athenians advance against the city;
 but as the Syracusans do not come out,
 they turn back and build at Labdulum,
 the northernmost point of Epipolae,
 a fort to serve as a base and a deposi-
 tory of military supplies. — 1. **οἱ δὲ**
Ἀθηναῖοι ταύτης τῆς νυκτός, ἥ) τῇ
ἐπιγιγνομένη ἡμέρᾳ ἐξητάζοντο ἐκεῖνοι,
ἔλαθον αὐτοὺς . . . κατὰ τὸν Λέοντα
καλούμενον: *the Athenians during that
 night, on the day after which the Syra-
 cusans held their review, came from Cat-
 ana with their whole force and landed*

- ἔλαθον αὐτοὺς παντὶ ἤδη τῷ στρατεύματι ἐκ τῆς Κατάνης
 σχόντες κατὰ τὸν Λέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπο-
 5 λῶν ἕξ ἢ ἑπτὰ σταδίου, καὶ τοὺς πεζοὺς ἀποβιβάσαντες ταῖς
 τε ναυσὶν ἐς τὴν Θάψον καθορμισάμενοι· ἔστι δὲ χερσόνη-
 σος μὲν ἐν στενῷ ἰσθμῷ προύχουσα ἐς τὸ πέλαγος, τῆς δὲ
 Συρακοσίων πόλεως οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει.
 καὶ ὁ μὲν ναυτικὸς στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ δια- 2
 10 σταυρωσάμενος τὸν ἰσθμὸν ἡσύχαζεν· ὁ δὲ πεζὸς ἐχώρει
 εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς, καὶ φθάνει ἀναβάς κατὰ
 τὸν Εὐρύηλον πρὶν τοὺς Συρακοσίους αἰσθομένους ἐκ τοῦ
 λειμῶνος καὶ τῆς ἐξετάσεως παραγενέσθαι. ἐβοήθουν δὲ οἱ 3
 τε ἄλλοι ὡς ἕκαστος τάχους εἶχε καὶ οἱ περὶ τὸν Διόμιλον
 15 ἐξακόσιοι· στάδιοι δὲ πρὶν προσμείζαι ἐκ τοῦ λειμῶνος ἐγί-
 γνοντο αὐτοῖς οὐκ ἔλασσον ἢ πέντε καὶ εἴκοσι. προσπεσόντες 4

unobserved at the place called Leon. The general situation was this: the Athenians use the same ruse as in their first attack upon Syracuse (64-66), that is, they avail themselves of a time to ascend Epipolae when the main force of the Syracusans is engaged outside of the city in the opposite direction. This time they had doubtless information of the intended great review and hence sail during the night preceding the day set therefor from Catana to the point Leon, distant six or seven stades from Epipolae (as 65. 14 ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας), land the troops, and ascend Euryelus, while the Syracusans are still on the meadow by the Anapus. On the text, see App.—4. *σχόντες*: condensed expression for *παρὰπλεύσαντες καὶ σχόντες*. For const. *σχεῖν κατά*, see on 1. 110. 11.—*τὸν Λέοντα*: Leon was near the modern Casa della Finanza south of Thapsus. See Holm II, 385 f.;

Freeman, *Hist. of Sic.* III, 211.—6. *ἐς τὴν Θάψον*: the peninsula northwest of Leon with a roomy harbor for ships. See on 4. 5.—7. *ἐν στενῷ ἰσθμῷ* . . . *πέλαγος*: with a narrow isthmus, extending into the sea.—8. *πλοῦν*: understand *πολὺν* from *πολλήν*. Cf. 92. 17. Measure of distance, as in 2. 38, 49. 19.

9. *διασταυρωσάμενος*: = *σταυροῖς ἀπολαβών* (cf. 4. 102. 18). The middle *διασταυροῦσθαι* is found nowhere else, the act. only in Dio C. 41. 50.—11. *κατὰ τὸν Εὐρύηλον*: not far from the westernmost point of Epipolae, near the present Belvedere. See Holm II, 32, 386; Freeman III, 211 f.

14. *ὡς ἕκαστος τάχους εἶχε*: as in 2. 90. 19. See on 1. 22. 13; 7. 2. 2.—*οἱ περὶ τὸν Διόμιλον*: cf. 96. 16.—15. *προσμείζαι*: of approach (1. 46. 8), *προσπεσόντες* (16) of attack.—*ἐγίγνοντο*: (to which belongs *ἐκ τοῦ λειμῶνος*) with

οὖν αὐτοῖς τοιούτῳ τρόπῳ ἀτακτότερον καὶ μάχῃ νικη-
 θέντες οἱ Συρακόσιοι ἐπὶ ταῖς Ἐπιπολαῖς ἀνεχώρησαν ἐς
 τὴν πόλιν· καὶ ὃ τε Διόμιλος ἀποθνήσκει καὶ τῶν ἄλλων
 20 ὡς τριακόσιοι. καὶ μετὰ τοῦτο οἱ Ἀθηναῖοι, τροπαῖόν τε 5
 στήσαντες καὶ τοὺς νεκροὺς ὑποσπόνδους ἀποδόντες τοῖς
 Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ ὕστεραίᾳ ἐπικατα-
 βάντες. ὡς οὐκ ἐπέξῃσαν αὐτοῖς. ἐπαναχωρήσαντες φρού-
 ριον ἐπὶ τῷ Λαβδάλῳ ὠκοδόμησαν ἐπ' ἄκροις τοῖς κρημνοῖς
 25 τῶν Ἐπιπολῶν ὁρῶν πρὸς τὰ Μέγαρα, ὅπως εἶη αὐτοῖς, ὅποτε
 προοίεν ἢ μαχοῦμενοι ἢ τειχιοῦντες. τοῖς τε σκεύεσι καὶ
 98 τοῖς χρήμασιν ἀποθήκη. καὶ οὐ πολλῶ ὕστερον αὐτοῖς ἦλθον 1
 ἕκ τε Ἐγέστης ἱππῆς τριακόσιοι καὶ Σικελῶν καὶ Ναξίων
 καὶ ἄλλων τινῶν ὡς ἑκατόν· καὶ Ἀθηναίων ὑπῆρχον πεντή-
 κοντα καὶ διακόσιοι. οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων καὶ
 5 Καταναίων ἔλαβον. τοὺς δ' ἐπρίαντο· καὶ ζύμπαντες πεντή-
 κοντα καὶ ἑξακόσιοι ἱππῆς ξυνελέγησαν. καὶ καταστήσαντες 2

numerals, as in 1. 87. 10, 107. 24; 2. 13. 27, 20. 11, 98. 14; 3. 75. 22; 4. 9. 10.

17. αὐτοῖς: τοῖς Ἀθηναίοις.—τοιούτῳ τρόπῳ: with ἀτακτότερον. Against the reading of Vat. ἀτακτότεροι might be cited ἀτάκτως καὶ οὐδενὶ κόσμῳ προσπίπτοντες 3. 108. 15; ἀτάκτως προσφερομένους 7. 53. 8. Cf. however ἀπροσδόκητος προσπεσών 4. 103. 21, and προσπίπτειν ἀπροσδοκῆτως 4. 29. 17.

20. τροπαῖόν τε στήσαντες: τε is wanting in Vat.—23. ὡς οὐκ ἐπέξῃσαν αὐτοῖς: Cl. would read, unnecessarily, ὡς δ' οὐκ ἐπέξῃσαν.—24. τῷ Λαβδάλῳ: (cf. 98. § 2; 7. 3. § 4) on the extreme north ridge (as ἐπ' ἄκροις τοῖς κρημνοῖς means; not on the *highest* ridge, against which would be 7. 3. § 4), a point at once splendid and dominant (Hohn II, 33. 387). Cf. Freeman III, 213.—25. ὁρῶν πρὸς: see on 2. 55. 4. It be-

longs to φρούριον, but might have been as well ὁρῶσι with κρημνοῖς.—τὰ Μέγαρα: see on 4. 7.—26. προοίεν: for the inappropriate προσοίεν of the Mss., conjecture of F. Portus universally accepted.—27. τοῖς χρήμασιν: see on 49. 13.—ἀποθήκη: apparently not found elsewhere in Attic writers.

98. After increasing their cavalry to 650 men they establish at a point called Syké a circular fort. The Syracusans seek to prevent this, but avoid a general engagement and meet with defeat with a part of their cavalry.—1. αὐτοῖς ἦλθον: see on 96. 2.—2. ἱππῆς τριακόσιοι κτέ.: the somewhat variant numbers given by Diod. 13. 7 have no authority against Thuc.—3. Ἀθηναίων ὑπῆρχον: cf. 94. § 4.—5. ἔλαβον: i.e. with consent (not by force).—6. ξυνελέγησαν: i.e. from the different divisions.

- ἐν τῷ Λαβδάλῳ φυλακὴν ἐχώρουν πρὸς τὴν Συκὴν οἱ Ἀθηναῖοι, ἵναπερ καθεζόμενοι ἐτείχισαν τὸν κύκλον διὰ τάχους. καὶ ἔκπληξιν τοῖς Συρακοσίοις παρέσχον τῷ τάχει
 10 τῆς οἰκοδομίας· καὶ ἐπεξελθόντες μάχην διεννοῦντο ποιῆσθαι καὶ μὴ περιορᾶν. καὶ ἤδη ἀντιπααρατασσομένων ἀλλή-
 λοις οἱ τῶν Συρακοσίων στρατηγοὶ ὡς ἑώρων σφίσι τὸ στράτευμα διεσπασμένον τε καὶ οὐ ῥαδίως ξυντασσόμενον, ἀνῆγαγον πάλιν ἐς τὴν πόλιν πλὴν μέρους τινὸς τῶν ἱππέων.
 15 οὗτοι δὲ ὑπομένοντες ἐκώλουν τοὺς Ἀθηναίους λιθοφορεῖν τε

7. ἐν τῷ Λαβδάλῳ: Vat. reads ἐπὶ τῷ Λαβδάλῳ (cf. 97. 24).—πρὸς τὴν Συκὴν: the view maintained by some, esp. Letronne, that Συκὴ is another name for Τύχη, the suburb to the westward adjoining Achradina (a suburb unknown to Thuc.), is generally rejected by recent authorities, esp. Holm (II, 387). Sykê (i.e. a place set with fig-trees; see Steph. s.v. Συκαί) is "prob. to be located in the middle of the plateau of Epípolae." Here the Athenians built first a circular fort, which later was the starting-point for the wall of circumvallation extending northward toward Trogilus, southward to the Great Harbor. The words ἵναπερ (cf. 4. 48. 27, 74. 3) καθεζόμενοι ἐτείχισαν τὸν κύκλον διὰ τάχους prove the reference cannot be to the circumvallation, for the aor. ἐτείχισαν indicates completion, whereas this was never finished. The art. τὸν κύκλον seems to refer, from the point of view of the historian, to the wall as if known to the reader, though just then constructed. Cl. compares ἀνεν τῶν ἱππῶν 94. 17, and Holm (II, 387) παρὰ τὴν πυλῖδα 100. 17; ἐπὶ τὴν χηλὴν 7. 53. 5. Stahl and Boehme-Widmann, following Arnold, explain

it as "the usual circle," ὁ κύκλος being a part of the circumvallation, but itself the kind of fortified enclosure and central point of the whole line from which the walls to right and left usually commenced. But Steup urges that the passages cited by Cl. and Bm.-W. do not refer, as here, to something before nonexistent, and he would prefer the conjecture first suggested by Stahl, later by Gertz, ἐτείχισαν τὸ κύκλον (cf. for middle 1. 11. 5; 3. 105. 6; 4. 3. 8). This circular fort is mentioned also 99. 2, 14; 101. 1; 102. 5, 8, 14, and possibly 7. 2. 20. See Freeman III, 662 ff.—10. ἐπεξελθόντες: sc. οἱ Συρακοσίοι.—11. μὴ περιορᾶν: sc. τὸν κύκλον οἰκοδομοῦμενον. Cf. 7. 6. 3.

ἤδη ἀντιπααρατασσομένων ἀλλήλοις: when they were already being drawn up against each other. The alignment of the Syracusans was not completed, because their troops on marching out had not kept ranks and hence could not readily be brought into line (hence pres. ptc. ξυντασσόμενον).—15. ἐκώλουν: conative. This attempt to hinder the Athenians was interrupted by (16) καὶ τῶν Ἀθηναίων . . . ἐτρέψαντο.—λιθοφορεῖν τε καὶ ἀποσκίδνασθαι: i.e. for work

καὶ ἀποσκίδνασθαι μακροτέραν· καὶ τῶν Ἀθηναίων φυλὴ 4
μία τῶν ὀπλιτῶν καὶ οἱ ἱππῆς μετ' αὐτῶν πάντες ἐτρέψαντο
τοὺς τῶν Συρακοσίων ἱππέας προσβαλόντες, καὶ ἀπέκτεινάν
τέ τινας καὶ τροπαῖον τῆς ἵππομαχίας ἔστησαν.

- 99 Καὶ τῇ ὑστεραίᾳ οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ πρὸς 1
βορέαν τοῦ κύκλου τεῖχος. οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦν-
τες παρέβαλλον ἐπὶ τὸν Τρωγίλον καλούμενον αἰεῖ. ἥπερ
βραχύτατον ἐγίγνετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ
5 τὴν ἐτέραν θάλασσαν τὸ ἀποτείχισμα. οἱ δὲ Συρακοσίοι 2
οὐχ ἥκιστα Ἑρμοκράτους τῶν στρατηγῶν ἐσηγησαμένου μά-
χαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακιν-
δυνεύειν, ὑποτειχίζειν δὲ ἄμεινον ἐδόκει εἶναι, ἣ ἐκείνοι ἔμελλον

on the not yet finished κύκλος. λιθοφο-
ρεῖν is found only here. — 16. μακροτέ-
ραν: comp. of μακράν (3. 13. 23, 55. 5).
Cf. Xen. Anab. 7. 8. 20; Plato, Rep.
263 A. Kr. Spr. 43, 3, 9.

φυλὴ μία: (borrowed by the military
from the civil classification) = τάξις.
See on 3. 90. 10. — 19. τῆς ἵππομαχίας:
for const. with τροπαῖον, cf. 2. 82. 8; 4.
12. 8; 7. 41. 12, 54. 1. Kr. Spr. 47, 7, 3.

99. Hereupon the Athenians com-
mence work on the wall of circumval-
lation on the north side; but the
Syracusans, giving up the combat in
open field, begin on the south side a
cross-wall starting from the city. —
1. ἐτείχιζον . . . τὸ πρὸς βορέαν τοῦ
κύκλου τεῖχος: began to build on the wall
north of the circular fort. So generally
explained; but Steup, objecting that
this wall has not been mentioned before
and could not have been assumed by
Thuc. to be known to his readers, takes
τὸ πρὸς βορέαν τοῦ κύκλου adv. (see 2. 12).
— 3. παρέβαλλον . . . αἰεῖ: (impf. with
Vat. for παρέβαλον of the other better

Mss.) wood and stones were being laid
along the course by the second division
of Athenians. — ἐπὶ τὸν Τρωγίλον κα-
λούμενον: for more exact designation
of the direction taken by the wall they
were building. Trogilus was a small
harbor on the north side of Epipolae.
— ἥπερ: in which direction. — 4. βραχύ-
τατον κτέ.: the shortest line for the
proposed wall of circumvallation went,
to northward, by Trogilus. For like
const., cf. 101. 3, on the southern por-
tion of the circumvallation. — ἐγί-
γνετο: Schol. ἐμελλεν ἔσεσθαι. — 5. τὴν
ἐτέραν θάλασσαν: the sea by Trogilus.
— τὸ ἀποτείχισμα: cf. 101. 5 τὸ περιτεί-
χισμα for the same wall.

6. τῶν στρατηγῶν: construed by Cl.
and Kr. with Ἑρμοκράτους (cf. 3. 5);
but better taken with οὐχ ἥκιστα. Cf.
μάλιστα πάντων 1. 139. 5; 4. 27. 10, 86.
12. — ἐσηγησαμένου: see on 90. 2. —
7. πανδημεὶ: used almost as adj. with
μάχαις, in battle with their whole force.
Cf. ξυσταδὸν μάχαις 7. 81. 25. — 8. ὑπο-
τειχίζειν δὲ . . . τὸ τεῖχος: it seemed

- ἄξειν τὸ τεῖχος, καί, εἰ φθάσειαν, ἀποκλήσεις γίνεσθαι,
 10 καὶ ἅμα καί, ἐν τούτῳ εἰ ἐπιβοηθοῖεν, μέρος ἀντιπέμπειν αὐ-
 τοὺς τῆς στρατιᾶς· καὶ φθάνειν ἂν τοῖς σταυροῖς προκατα-
 λαμβάνοντες τὰς ἐφόδους, ἐκείνους δὲ ἂν παυομένους τοῦ ἔργου
 πάντας ἂν πρὸς σφᾶς τρέπεσθαι. εἰτέχιζον οὖν ἐξεληθόντες 3
 15 τῶν Ἀθηναίων ἐγκάρσιον τεῖχος ἄγοντες, τὰς τε ἐλάας ἐκκό-
 πτοντες τοῦ τεμένους καὶ πύργους ξυλίνους καθιστάντες. αἱ 4

better to build across the line where the Athenians were likely to build their wall. ὑποτειχίζειν (lit. to build an under-wall, cf. κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων in 14) found elsewhere only in late authors.—9. καί, εἰ φθάσειαν, ἀποκλήσεις γίνεσθαι: and, in case they (i.e. the Syracusans) anticipated them, a shutting out would be effected. The inf. depends upon ἀμεινον ἐδόκει εἶναι. ἀπόκλησις also 4. 85. 9; elsewhere only in late authors. See App.—10. καὶ ἅμα καί, ἐν τούτῳ εἰ ἐπιβοηθοῖεν: and at the same time also, if they (the Athenians) should attack them thereby (i.e. while at this work). Only ἐν τούτῳ, not (with Cl.) καὶ ἐν τούτῳ, belongs with εἰ ἐπιβοηθοῖεν. For emphatic position of ἐν τούτῳ, see on 14. 10. 5. Kr. Spr. 54, 17, 7; Kühn. 606, 6.—μέρος τῆς στρατιᾶς: opp. to μάχαις πανδημί (6) and πάντας ἂν . . . τρέπεσθαι (13).—ἀντιπέμπειν αὐτούς: dependent on ἀμεινον ἐδόκει εἶναι.—11. καὶ φθάνειν ἂν . . . τρέπεσθαι: the const. changes and continues as if ἡγούντο or ἡλπίζον had gone before: and they expected that they would be beforehand in fencing off the approaches with palisades, and that those ceasing from the work would all turn against themselves. For text, see App.—φθάνειν . . . προκαταλαμβάνοντες: for the

pleonasm and for pres. ptc. see 2. 91. 5; 3. 83. 11.—12. τὰς ἐφόδους: Schol. τὰ βάσιμα λέγει. Grote renders ἐφόδους attacks and is followed by Bl. and Stahl. But σταυροῖς προκαταλαμβάνειν ἐφόδους, vallis impetus praevertere is too strange an expression, for which προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις 1. 57. 14 is not a parallel.—13. πάντας ἂν: for repetition of ἂν, cf. 10. 14; 11. 6; 18. 10, 33; 37. 13; 64. 9, and see on 4. 18. 17.

14. ἀπὸ τῆς σφετέρας πόλεως ἀρξάμενοι: i.e. from the wall by which the Syracusans the preceding winter had included the Temenites (the later Neapolis). Cf. 75. § 1. See Holm II, 385.—κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων: lit. from below the circular fort of the Athenians, i.e. from the point of the city wall nearest to the circular fort (98. 8).—15. ἐγκάρσιον τεῖχος ἄγοντες: (cf. 7. 4. 3, 7. 5) i.e. a cross-wall intended to cut off the proposed circumvallation of the Athenians and prevent its completion. See App.—16. τοῦ τεμένους: the sanctuary of Apollo Temenites (see on 75.2). Cf. Steph. Byz. Τέμενος τόπος Σικελίας ὑπὸ τὰς Ἐπιπολὰς πρὸς ταῖς Συρακούσαις. Some editors write τοῦ Τεμένους.—πύργους ξυλίνους: on top of the wall, to facilitate its defense.

δὲ νῆες τῶν Ἀθηναίων οὐπω ἐκ τῆς Θάψου περιεπεπλεύκεσαν
 ἐς τὸν μέγαν λιμένα, ἀλλ' ἔτι οἱ Συρακοῖσιοι ἐκράτουν τῶν
 περὶ τὴν θάλασσαν, κατὰ γῆν δ' ἐκ τῆς Θάψου οἱ Ἀθηναῖοι
²⁰
 100 τὰ ἐπιτήδεια ἐπήγοντο. ἐπειδὴ δὲ τοῖς Συρακοσίοις ἀρκούν- 1
 τως ἐδόκει ἔχειν ὅσα τε ἐσταυρώθη καὶ ὠκοδομήθη τοῦ ὑπο-
 τειχίσματος, καὶ οἱ Ἀθηναῖοι [αὐτοὺς] οὐκ ἦλθον κωλύσοντες,
 φοβούμενοι μὴ σφίσι δίχα γιγνομένοις ῥᾶον μάχωνται, καὶ
 5 ἅμα τὴν καθ' αὐτοὺς περιτείχισιν ἐπειγόμενοι, οἱ μὲν Συρα-
 κοῖσιοι φυλὴν μίαν καταλιπόντες φύλακα τοῦ οἰκοδομήματος
 ἀνεχώρησαν ἐς τὴν πόλιν· οἱ δὲ Ἀθηναῖοι τοὺς τε ὀχετοὺς

αἱ δὲ νῆες . . . ἐπήγοντο: explaining why the Syracusans in building their counter-wall had nothing to fear from the Athenian fleet. On the matter, cf. 97. § 1, 2; 101. § 3; 102. § 3.—18. ἐκράτουν τῶν περὶ τὴν θάλασσαν: (cf. 2. 33. 8; 4. 54. 21) i.e. the Syracusans were still masters of their harbors and of the entrances to them.

100. The Syracusan counter-wall is completed, but a little later is stormed by the Athenians, who destroy also the pipes which brought water into the city. The Athenians, pushing forward after the fleeing Syracusans into the outer city-wall enclosing Temenites, are driven back; but they destroy the counter-wall of the Syracusans.—1. ἀρκούντως ἐδόκει ἔχειν κτέ.: clearly indicating that the Syracusan counter-wall got across the line of the proposed Athenian circumvallation.—2. ὅσα τε ἐσταυρώθη καὶ ὠκοδομήθη τοῦ ὑποτειχίσματος: τε should come after ἐσταυρώθη. There was probably on both sides of the counter-wall a row of palisades for greater security: the protected space behind these palisades is called

σταύρωμα, and of the whole extension a definite part might be designated by the words τὸ παρὰ τὴν πυλῖδα (16). ὑποτειχίσμα (cf. ὑποτειχίζειν 99. 8) designates the whole Syracusan counter-wall. This word, as well as ὑποτειχίσις (23), is found only here.—3. [αὐτοὺς]: wanting in Vat. and Par. (B, II), and κωλύοντες is even more forcible without it.—4. δίχα γιγνομένοις: cf. 1. 64. 6.—5. τὴν καθ' αὐτοὺς περιτείχισιν: i.e. the part of the circumvallation now building northward. Cf. 99. § 1.—ἐπειγόμενοι: trans., as 3. 2. 14; 4. 5. 9; 8. 9. 2.—6. φυλὴν: of a military division, as with the Athenians 98. 16. Holm (II, 418) makes prob. for Syracuse the Doric division into three φυλαί. From what follows the division left behind must have been pretty large.—φύλακα: pred. after fem. noun, as 8. 61. 10, 73. 29 φύλακες with νῆες.—τοῦ οἰκοδομήματος: as ὑποτειχίσμα (2) of the whole counter-wall.—7. τοὺς ὀχετοὺς: with modifier ποτοῦ ὕδατος in the rel. clause. See on 4. 12. 8. Of the course of these water-pipes nothing certain is known, except that they ran from

αὐτῶν, οἱ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἡγμένοι
 ἦσαν, διέφθειραν καί, τηρήσαντες τοὺς τε ἄλλους Συρακοσί-
 10 οὺς κατὰ σκηναὺς ὄντας ἐν μεσημβρίᾳ καὶ τινας καὶ ἐς τὴν
 πόλιν ἀποκεχωρηκότας καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς
 φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν
 ψιλῶν τινας ἐκλεκτοὺς ὥπλισμένους προὔταξαν θεῖν δρόμῳ
 ἐξαπιναίως πρὸς τὸ ὑποτείχισμα, ἡ δ' ἄλλη στρατιὰ δίχα, ἡ
 15 μὲν μετὰ τοῦ ἐτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοη-
 θοῖεν, ἐχώρουν, ἡ δὲ μετὰ τοῦ ἐτέρου πρὸς τὸ σταύρωμα τὸ
 παρὰ τὴν πυλίδα. καὶ προσβαλόντες οἱ τριακόσιοι αἰροῦσι 2
 τὸ σταύρωμα· καὶ οἱ φύλακες αὐτὸ ἐκλιπόντες κατέφυγον ἐς

Epipolae into the city. See Lüpüs, Die Stadt Syrakus, pp. 259 ff.—8. ὑπονομηδόν: Schol. διὰ ὑπονόμων καὶ σωλήνων (*pipes*; cf. Hdt. 3. 60. 8).—9. τηρήσαντες... φυλάσσοντας: there are three objects with participial modifiers, but the guard consisted really of only two divisions (τοὺς τε ἄλλους and τοὺς ἐν τῷ σταυρώματι), the τινας . . . ἀποκεχωρηκότας being only a subdivision of τοὺς ἄλλους. Of the one division the greater part had betaken themselves at midday to the tents for rest: some had even, manifestly because of lack of discipline, gone off to the city (cf. 69. 4).—12. σφῶν αὐτῶν: i.e. of the Athenian *hoplites*, whereas the ψилоὶ ἐκλεκτοὶ for this attack were equipped with hoplite armor (ὥπλισμένους). ἐκλεκτός only here in Thuc.; ἀπόλεκτος only 68. 8; ἐπίλεκτος not at all.—13. θεῖν δρόμῳ: see on 3. 111. 8. For the inf. after προὔταξαν, see on 50. 14.—15. εἰ ἐπιβοηθοῖεν: i.e. to oppose any troops that might come to the rescue from the city.—16. πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα: *to that part of the palisade by the postern gate,*

i.e. a part thus designated of the Syracusan counter-wall (*ὑποτείχισμα* in 14), doubtless a part nearer to the city, as Cl. suggested. Just where this postern gate was is not indicated. Cl. suggests that its purpose might have been to connect the σταύρωμα with the προτείχισμα περὶ τὸν Τεμενίτην (19). This seems clearly right. The 300 picked men with those selected from the ψилоὶ make in advance a sudden attack on the Syracusan counter-wall; of the main body half advance toward the city to ward off any rescuing force, half go against the part of the stockade or counter-wall near the postern gate in the προτείχισμα τὸ περὶ τὸν Τεμενίτην—the object of these last being to cut off the fugitives in case the attack of the 300 was successful. See App.

17. οἱ τριακόσιοι αἰροῦσι τὸ σταύρωμα: here τὸ σταύρωμα = τὸ ὑποτείχισμα (14).—18. οἱ φύλακες: prob. to be understood of τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας (11), for of those that were in the tents at the time of the attack (10) many could hardly have

- τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην. καὶ αὐτοῖς ξυνεσέπε-
 20 στον οἱ διώκοντες. καὶ ἐντὸς γενόμενοι βία ἐξεκρούσθησαν
 πάλιν ὑπὸ τῶν Συρακοσίων. καὶ τῶν Ἀργείων τινὲς αὐτόθι
 καὶ τῶν Ἀθηναίων οὐ πολλοὶ διεφθάρησαν. καὶ ἐπαναχω- 3
 ρήσασα ἡ πᾶσα στρατιὰ τὴν τε ὑποτείχισιν καθείλον καὶ
 τὸ σταύρωμα ἀνέσπασαν καὶ διεφόρησαν τοὺς σταυροὺς
 25 παρ' ἑαυτούς, καὶ τροπαῖον ἔστησαν.
- 101 Τῇ δ' ὕστεραία ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθηναῖοι τὸν 1
 κρημνὸν τὸν ὑπὲρ τοῦ ἔλους. ὃς τῶν Ἐπιπολῶν ταύτῃ πρὸς
 τὸν μέγαν λιμένα ὄρᾳ. καὶ ἥπερ αὐτοῖς βραχύτατον ἐγίγνετο
 καταβάσι διὰ τοῦ ὀμαλοῦ καὶ τοῦ ἔλους ἐς τὸν λιμένα τὸ

taken part in the defense of the σταύρωμα. — 19. τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην: i.e. the lately erected city-wall that took in the Temenites (75. § 1). The word occurs elsewhere only in later writers. — 20. οἱ διώκοντες: not only the 300, but also the part of the Athenian army that had proceeded πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα, for among the fallen some Argives are mentioned (21).

23. τὴν ὑποτείχισιν . . . καὶ τὸ σταύρωμα: the two parts of the Syracusan fortification comprehended in ὅσα τε ἐσταυρώθη καὶ ὠκοδομήθη τοῦ ὑποτειχίσματος (2), hence τὸ σταύρωμα (the palisade) is used here in a narrower sense than in 11 and 18. On the different parts of the Syracusan fortifications, see Holm II, 389 ff. — 24. διεφόρησαν: see on 91. 35. — 25. παρ' ἑαυτούς: i.e. to be used for their own circumvallation.

101. Hereupon the Athenians build the southern part of their wall of circumvallation from the circular fort to the bluff of Epipolae which is nearest to the Great Harbor. A second

counter-wall entirely in the low grounds, which the Syracusans meanwhile had begun to construct, is attacked by the Athenians and taken: in the stubborn conflicts that occur thereby Lamachus is killed. — 1. οἱ Ἀθηναῖοι κτέ.: the Athenians stop work for the present on the north section of the circumvallation (99. § 1, 100. 5), and turning to the south side fortify next the steep bluff above the marsh looking toward the Great Harbor, at the point nearest to this harbor. It seems clear from the context (9) that the wall now built extended southward from the κύκλος to the edge of the bluff, but the statement is general, and it seems hardly necessary to insert a prep. (ἐς or πρὸς or ἐπὶ) before τὸν κρημνόν. See App. — 2. τοῦ ἔλους: see on 99. 15. — 3. ὄρᾳ: see on 75. 2. — καὶ ἥπερ . . . τὸ περιτείχισμα: cf. 99. 4. — ἥπερ: where. For rel. continuation of sent., cf. 4. 18, 89. 23. — 4. καταβάσι: i.e. when they had come with their wall down from Epipolae. — τὸ περιτείχισμα: the same wall, regarded from

- 5 περιτείχισμα. καὶ οἱ Συρακόσιοι ἐν τούτῳ ἐξελθόντες καὶ 2
 αὐτοὶ ἀπεσταύρουν αὐθις ἀρξάμενοι ἀπὸ τῆς πόλεως διὰ μέ-
 σου τοῦ ἔλους· καὶ τάφρον ἅμα παρώρυσσον, ὅπως μὴ οἶόν
 τε ἦ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης ἀποτείχισαι. οἱ 3
 δ', ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξείργαστο, ἐπιχει-
 10 ροῦσιν αὐθις τῷ τῶν Συρακοσίων σταυρώματι καὶ τάφρῳ,
 τὰς μὲν ναῦς κελεύσαντες περιπλεῦσαι ἐκ τῆς Θάψου ἐς τὸν
 μέγαν λιμένα τὸν τῶν Συρακοσίων, αὐτοὶ δὲ περὶ ὄρθρον
 καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς τὸ ὁμαλόν· καὶ διὰ τοῦ
 ἔλους ἦ πηλῶδες ἦν καὶ στεριφώτατον θύρας καὶ ξύλα πλα-
 15 τέα ἐπιθέντες καὶ ἐπ' αὐτῶν διαβαδίσαντες αἰροῦσιν ἅμα ἔω
 τό τε σταύρωμα πλὴν ὀλίγου καὶ τὴν τάφρον, καὶ ὕστερον
 καὶ τὸ ὑπολειφθὲν εἶλον. καὶ μάχη ἐγένετο, καὶ [ἐν αὐτῇ] 4
 ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν
 κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον, οἱ δ' ἐπὶ τῷ εὐνύμῳ
 20 παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλήσασθαι

a different point of view, is called in 99.
 5 τὸ ἀποτείχισμα.

5. ἐν τούτῳ: i.e. while the Athenians were thus occupied.—ἐξελθόντες καὶ αὐτοί: coming out themselves also. Cf. 99. 13 (of the Syracusans).—6. ἀρξάμενοι ἀπὸ τῆς πόλεως: as 99. 14, though here from a point of the city-wall nearer to the Great Harbor.—7. καὶ τάφρον παρώρυσσον: and dug a ditch alongside, as was easy to do in the low ground.

9. τὸ πρὸς τὸν κρημνόν: the stretch of wall to the edge of the bluff above; see on 1.—10. αὐθις: i.e. as they had attacked the ὑποτείχισμα in 100. 9ff.—11. ἐκ τῆς Θάψου: cf. 99. § 4; the execution of the order 102. § 3.—12. περὶ ὄρθρον: see on 3. 112. 9.—13. διὰ τοῦ ἔλους: to be connected with ἐπιθέντες.

—14. ἦ πηλῶδες ἦν: see on 66. 9; 1. 63. 10.—15. διαβαδίσαντες: elsewhere only in later writers.—16. καὶ ὕστερον: these indispensable words found only in Vat.

17. [ἐν αὐτῇ]: not in Pal.; in Vat. misplaced before καί. The idiom is contrary to Thuc.'s usage (1. 29. 19, 105. 2, 8, 116. 7; 3. 74. 1). νικᾶν ἐν μάχῃ does not occur in Thuc., who has regularly οὐκ ἔλασσαν ἔχειν ἐν μάχῃ (cf. 1. 105. 23; 2. 22. 12; 3. 5. 7; 4. 25. 20; 8. 61. 17), and once ἐν μάχῃ εὐ πράξαι (75. 16).—19. ἔφευγον: so better with Vat. (for ἔφυγον), indicating the beginning of the flight, whose further course is stated below.—20. παρὰ τὸν ποταμόν: i.e. along the left bank of the Anapus, "in order to escape across the bridge to the Olympieum" (Holm II, 36). The

τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες δρόμῳ
 ἡπείγοντο πρὸς τὴν γέφυραν. δείσαντες δὲ οἱ Συρακόσιοι 5
 (ἦσαν γὰρ καὶ τῶν ἱππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμόσε
 χωροῦσι τοῖς τριακόσις τούτοις, καὶ τρέπουσί τε αὐτοὺς
 25 καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων. καὶ
 προσπεσόντων αὐτῶν ξυνεφοβήθη καὶ ἡ πρώτη φυλὴ τοῦ
 κέρως. ἰδὼν δὲ ὁ Λάμαχος παρεβोधθῆι ἀπὸ τοῦ εὐωνύμου 6
 τοῦ ἑαυτῶν μετὰ τοξοτῶν τε οὐ πολλῶν καὶ τοὺς Ἀργεῖους
 παραλαβών, καὶ ἐπιδιαβάς τάφρον τινὰ καὶ μονωθείς μετ' ὀλί-
 30 γων τῶν ξυνδιαβάντων ἀποθνήσκει αὐτός τε καὶ πέντε ἡ ἑξ
 τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς κατὰ
 τάχος φθάνουσιν ἀναρπάσαντες καὶ διαβιβάσαντες πέραν

bridge (cf. 66. 11) had been repaired by the Syracusans. They were prevented from crossing by the 300 λογάδες, who reached the bridge before them (22 ἡπείγοντο πρὸς τὴν γέφυραν). — 21. οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες: for position of the part. gen., see on 62. 19. These 300 λογάδες are clearly identical with those mentioned 100. 12.

23. (ἦσαν γὰρ . . . ἐνταῦθα): giving the reason for the following ὁμόσε χωροῦσι (cf. 1. 31. 7, 72. 2; 4. 116. 6); the presence of the cavalry gave them courage to halt and attack the Athenians, ἐσβάλλουσιν referring esp. to the coöperation of the cavalry. — 25. τὸ δεξιὸν κέρας: which the 300 λογάδες, in pursuing the enemy's left wing, had got ahead of. — 26. ξυνεφοβήθη: (pass.) the first division (φυλὴ for φυλακή correctly restored by Duker, cf. 98. 16) of the Athenian right wing was swept into the flight along with the 300 (τρέπουσιν αὐτούς). Cf. 3. 108. 5. The compound found elsewhere only in late writers.

28. τοῦ ἑαυτῶν: the pl. in view of the Athenians commanded by Lamachus; cf. 7. 3. 12, 53. 7. — καὶ . . . παραλαβών: note the correlation with prepositional phrase, μετὰ . . . τε; cf. 1. 26. 19. Kr. Spr. 59, 2, 3. — 29. ἐπιδιαβάς τάφρον τινὰ: *advancing across a ditch* (not that of the Syracusan fortification, but prob. one for draining the marsh). — μονωθείς μετ' ὀλίγων ξυνδιαβάντων: cf. Hdt. 6. 15. 9 μετ' ὀλίγων ξυμμάχων μεμυνωμένοι. — 30. ἀποθνήσκει: acc. to an unlikely statement of Plutarch's (Nic. 18) in single combat with a certain Callierates, who had challenged him to single combat and who likewise fell. — 32. φθάνουσιν ἀναρπάσαντες καὶ διαβιβάσαντες: this reading of two Mss. (B, II), for φθάνουσιν ἀρπάσαντες of the rest of the Mss., Cl. adopts (also Boehme-Widmann), on account of the great authority of Vat. in the later books of Thuc. The only objection that could be made to this form of expression is διαβιβάσαντες applied to corpses, for which διακομίσαντες

τοῦ ποταμοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ ἐπιόντος ἤδη καὶ τοῦ
 102 ἄλλου στρατεύματος τῶν Ἀθηναίων ἀπεχώρουν. ἐν τούτῳ δὲ 1
 οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες ὡς ἐώρων
 ταῦτα γιγνόμενα, αὐτοὶ τε πάλιν ἀπὸ τῆς πόλεως ἀναθαρσή-
 σαντες ἀντετάξαντο πρὸς τοὺς κατὰ σφᾶς Ἀθηναίους, καὶ
 5 μέρος τι αὐτῶν πέμπουσιν ἐπὶ τὸν κύκλον τὸν ἐπὶ ταῖς Ἐπι-
 πολαῖς. ἡγούμενοι ἐρῆμον αἰρήσειν. καὶ τὸ μὲν δεκάπλεθρον 2
 προτείχισμα αὐτῶν αἰροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν
 κύκλον Νικίας διεκώλυσεν (ἔτυχε γὰρ ἐν αὐτῷ δι' ἀσθένειαν
 ὑπολελειμμένος). τὰς γὰρ μηχανὰς καὶ ξύλα, ὅσα πρὸ
 10 τοῦ τείχους ἦν καταβεβλημένα, ἐμπρῆσαι τοὺς ὑπηρέτας

was to be expected. Stahl defends the vulgate as breviloquentia; and Steup considers the reading of Vat. a not altogether successful explanation of ἀρπάσαντες, which Thuc. might have used to express at once a hasty taking up (ἀναρῆσθαι, 1. 54. 5 and freq.) and carrying off.—33. αὐτοὶ δέ: though referring to the subj. οἱ Συρακόσιοι, expressed because in the first clause attention has been centered on the bodies of the fallen.—τοῦ ἄλλου στρατεύματος: from 102. 4 it is clear that a part of the Athenians had been arrayed against the Syracusan right wing that fled to the city.

102. Meanwhile the Syracusans with part of their army attack the Athenian circular fort on Epipolae, in which Nicias had been left sick on this day; they take the outworks, but are obliged to withdraw before the fire which Nicias has kindled from the wood heaped up before the main fort. As the Athenian fleet at this very time runs into the Great Harbor, the Syracusans find themselves put upon the defensive.—2. οἱ πρὸς τὴν πόλιν . . . καταφυγόντες:

i.e. the right wing of the Syracusans, who (τὸ πρῶτον) after the capture of their stockade had retreated within the city-walls (101. 19).—αὐτῶν: part. gen. with οἱ καταφυγόντες. See on 62. 19.—3. ταῦτα γιγνόμενα: i.e. the successes of the Syracusans described in 101. 26 ff.—4. ἀντετάξαντο πρὸς τοὺς . . . Ἀθηναίους: i.e. against a part of the left wing of the Athenians. See on 101. 33.—5. ἐπὶ τὸν κύκλον: see on 98. 7.

6. τὸ . . . προτείχισμα: an outwork of the κύκλος (10 plethra, 1000 feet in extent).—8. διεκώλυσεν: sc. ἐλείν.—δι' ἀσθένειαν: Nicias was suffering from nephritis 7. 15. 9.—9. τὰς γὰρ μηχανὰς κτέ.: stating, after the parenthesis, how it was prevented (διεκώλυσεν). At this middle point of the Athenian siege was collected all the apparatus intended therefor (e.g. ladders, scaffolding), as well as the stakes and other wood for the circumvallation (e.g. the σταυροὶ taken from the Syracusan ὑποτείχισμα, 100. 24).—10. ἦν καταβεβλημένα: periphrasis of ptc. with εἶναι. See App. on 1. 1. 5.—τοὺς ὑπηρέτας: i.e. the attendants of the hoplites (see on 3. 17. 10).

- ἐκέλευσεν. ὡς ἔγνω ἀδυνάτους ἐσομένους ἐρημιά ἀνδρῶν ἄλλῃ
 τρὸς περιγενέσθαι. καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι προσήλ- 3
 θον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπεχώρουν πάλιν. καὶ
 γὰρ πρὸς τε τὸν κύκλον βοήθεια ἤδη κάτωθεν τῶν Ἀθηναίων
 15 ἀποδιωξάντων τοὺς ἐκεῖ ἐπανήει, καὶ αἱ νῆες ἅμα αὐτῶν ἐκ
 τῆς Θάψου. ὥσπερ εἶρητο, κατέπλεον ἐς τὸν μέγαν λιμένα.
 ἃ ὀρῶντες οἱ ἄνωθεν κατὰ τάχος ἀπῆσαν καὶ ἡ ξύμπασα 4
 στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἂν ἔτι
 ἀπὸ τῆς παρουσίας σφίσι δυνάμεως ἱκανοὶ γενέσθαι κωλύσαι
 20 τὸν ἐπὶ τὴν θάλασσαν τειχισμόν.
- 103 Μετὰ δὲ τοῦτο οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς 1

The guard of soldiers was evidently slight.—11. ἀδυνάτους ἐσομένους: Steup adopted Cobet's conjecture ἀδύνατος ἐσόμενος, approved by v. H.—ἐρημιά ἀνδρῶν: *through lack of* (armed) men. Cf. τὸν Πειραιᾶ ἐρήμον ὄντα νεῶν 8. 96. 12; ἐν ἐρημιά φίλων Xen. Mem. 2. 2. 14.

12. καὶ ξυνέβη οὕτως: sc. περιγενέσθαι. Cf. 3. 3. 15 ἦν ξυμβῆ ἡ πείρα.—13. καὶ γὰρ: giving the two grounds besides the fire for the retreat of the Syracusans.—14. τῶν Ἀθηναίων ἀποδιωξάντων τοὺς ἐκεῖ: of the main body of the Athenians, before which the Syracusan left wing had given way (101. 34), a part had, after the pursuit ended (ἀποδιωξάντων), returned from below to bring aid to the threatened fortification. Cl. and others understood the reference here to be to the Athenians mentioned in 1. 4. But it is clear from 101. § 6 that the Athenians mentioned above (4) were only a small part of the army; besides, the omission of further mention of the main body would be strange.—15. τοὺς ἐκεῖ: sc. τοὺς κάτω, i.e. the Syracusan left wing.—

16. ὥσπερ εἶρητο: i.e. as orders had been given 101. 11. See on 30. 4.

17. οἱ ἄνωθεν: i.e. the Syracusans who had attacked the κύκλος.—κατὰ τάχος ἀπῆσαν: resumes, after the details given in καὶ γὰρ . . . λιμένα, the ἀπεχώρουν πάλιν above (13).—18. νομίσαντες μὴ ἂν ἔτι . . . ἱκανοὶ γενέσθαι: the idea of fear implied in νομίζειν induces the particle of subjective negation (μὴ for the more usual οὐ). For similar const. of μὴ after νομίζειν, cf. 4. 18. 13. GMT. 685; Kr. Spr. 67, 7. 4.—19. ἀπὸ τῆς παρουσίας σφίσι δυνάμεως: *with the force at their disposal*. For force of ἀπό, see on 19. 5; 1. 91. 28.

103. The Athenians now push forward unopposed their circumvallation, in the form of a double wall, from Epipolae to the Great Harbor. They receive also supplies from Italy, as well as new Sicel allies, and even ships sent to their aid from Etruria. The Syracusans on the other hand, as no help comes to them from Peloponnesians, begin negotiations with Nicias, and choose three new generals in place of

νεκρούς ὑποσπόνδους ἀπέδωσαν τοῖς Συρακοσίοις καὶ τοὺς
 μετὰ Λαμάχου καὶ αὐτὸν ἐκομίσαντο. καὶ παρόντος ἤδη
 σφίσι παντὸς τοῦ στρατεύματος, καὶ τοῦ ναυτικοῦ καὶ τοῦ
 5 πεζοῦ, ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι
 ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῶ τοὺς Συρακο-
 σίους. τὰ δ' ἐπιτήδεια τῇ στρατιᾷ ἐσήγετο ἐκ τῆς Ἰταλίας 2
 πανταχόθεν. ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ ξύμμαχοι
 τοῖς Ἀθηναίοις, οἱ πρότερον περιεωρῶντο, καὶ ἐκ τῆς Τυρση-
 10 νίας νῆες πεντηκόντοροι τρεῖς. καὶ πάντα προυχῶρει αὐτοῖς
 ἐς ἐλπίδας. καὶ γὰρ οἱ Συρακοσίοι πολέμῳ μὲν οὐκέτι ἐνό- 3
 μιζον ἂν περιγενέσθαι, ὥς αὐτοῖς οὐδὲ ἀπὸ τῆς Πελοποννή-
 σου ὠφελία οὐδεμία ἦκε, τοὺς δὲ λόγους ἔν τε σφίσιν αὐτοῖς

the former ones, to whose fault they ascribe their ill success.—2. **τοὺς μετὰ Λαμάχου καὶ αὐτόν**: cf. 101. 32. The order is unusual for *Λάμαχον καὶ τοὺς μετ' αὐτοῦ*. Kr. would bracket *καὶ αὐτόν* and Hude adopts the corrected reading of one Ms. (F) *καὶ αὐτοί*.—3. **ἐκομίσαντο**: as 2. 79. 29, 82. 4; 3. 7. 18; 7. 45. 4. See on 1. 113. 14.—5. **καὶ τοῦ κρημνώδους**: and indeed from the cliff, defining more exactly τῶν Ἐπιπολῶν. This work continued south or south-east the wall mentioned 101. § 1.—6. **ἀπετείχιζον**: still the impf., because, with all their energy in building, the goal—the water's edge of the Great Harbor—was not reached; cf. 7. 2. § 4.

7. **τὰ δ' ἐπιτήδεια . . . πεντηκόντοροι τρεῖς**: the three points most important for the Athenians: abundant opportunity for provisioning, increase of their allies in Sicily, and reënforcements from a distance; after that follows more naturally *καὶ πάντα* (as Vat. reads) than the vulgate *καὶ τὰλλα προυχῶρει*, since with the favorable posi-

tion taken up for the land army as well as for the fleet not much more was to be desired: and so (*καὶ*) all went forward according to their hopes. There-to is added in confirmation (*καὶ γάρ*) the report of the mood prevailing in Syracuse.—**ἐκ τῆς Ἰταλίας πανταχόθεν**: cf. Plato, *Phaedo* 67 c *πανταχόθεν ἐκ τοῦ σώματος*.—9. **οἱ πρότερον περιεωρῶντο**: for the expression, cf. 93. 3; on the matter, cf. 88. § 3 ff.—**ἐκ τῆς Τυρσηνίας**: cf. 88. § 6.—10. **νῆες πεντηκόντοροι**: cf. *πεντηκόντοροι*, without *νῆες*, 43. 5; 1. 14. 4, 12. Cf. *ἱππαγωγοὶ νῆες* 2. 56. 5; 4. 42. 4, and *ἱππαγωγῶ* alone 43. 16.—11. **ἐς ἐλπίδας**: according to their hopes. Cf. the imitation of Dexippus, *ὡς οὐδὲν προυχῶρει ἐς ἐλπίδας* (in L. Dindorf's *Hist. Gr. Min.* I, p. 190; cf. v. H. *Mnem. N.S.* VIII, 166). *ἐς* as in *ἐς δύναν* 4. 118. 6; 8. 27. 6. Cl. adopted from Vat. and Lond. *ἐς ἐλπίδα*, and, comparing *ἐς καιρόν*, *ἐς καλόν*, *ἐς κέρδος* (*Soph. Phil.* 111), rendered: *all went so well as to justify the best hope*.

13. **ὠφελία οὐδεμία**: see on 73. 9.

- ἐποιοῦντο ξυμβατικούς καὶ πρὸς τὸν Νικίαν· οὗτος γὰρ δὴ
 15 μόνος εἶχε Λαμάχου τεθνεώτος τὴν ἀρχήν. καὶ κύρωσις μὲν 4
 οὐδεμία ἐγίγνετο. οἷα δὲ εἰκὸς ἀνθρώπων ἀπορούντων καὶ
 μᾶλλον ἢ πρὶν πολιορκουμένων, πολλὰ ἐλέγετο πρὸς τε
 ἐκείνον καὶ πλείω ἔτι κατὰ τὴν πόλιν. καὶ γάρ τινα καὶ ὑπο-
 ψίαν ὑπὸ τῶν παρόντων κακῶν ἐς ἀλλήλους εἶχον, καὶ τοὺς
 20 στρατηγούς τε ἔφ' ὧν αὐτοῖς ταῦτα ξυνέβη ἔπαυσαν, ὡς ἢ
 δυστυχία ἢ προδοσία τῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους
 ἀνθείλοντο. Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.
 104 Ἐν δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ τῆς 1

— τοὺς δὲ λόγους . . . καὶ πρὸς τὸν Νικίαν: and discussions looking to an agreement were begun among themselves and with Nicias.—ἐν σφίσιν αὐτοῖς: = ἐν ἀλλήλοις, as 5. 69. 17; 8. 76. 8.—14. ξυμβατικούς: which occurs also 8. 71. 7, 91. 3 (= ξυμβατηρίους 5. 76. 4, 17), is pred.—οὗτος γὰρ δὴ: Steup would adopt, with v. H., from Vat. ἡδη.

15. κύρωσις μὲν οὐδεμία ἐγίγνετο: no conclusion was reached. κύρωσις, a rare word, is found only here in Thuc.; the verb κυροῦν, 4. 125. 5; 8. 69. 1.—16. οἷα δὲ εἰκὸς: sc. ἦν γίγνεσθαι. Cf. 2. 54. 3.—17. μᾶλλον ἢ πρὶν πολιορκουμένων: more than before pressed by the siege. Hude follows Laur. in omitting πρὶν. But nothing further happened to the Syracusans than to be besieged; they were, however, besieged now in quite other style than before, when the circumvallation of the Athenians was only just begun.—18. καὶ γάρ: referring esp. to πλείω ἔτι κατὰ τὴν πόλιν: increasing suspicion led to much talk. For καὶ γάρ καί, see on 61. 6.—19. ὑπὸ τῶν παρόντων κακῶν: for ὑπό, by reason of, cf. 1. 49. 8; 4. 34. 17, 80. 14.—καὶ τοὺς στρατηγούς τε: Cl. understood τε and, καί.

also (see on 44. 17), holding that only thus is τοὺς στρατηγούς properly emphasized, and that καὶ ἄλλους ἀνθείλοντο is an independent addition; but Stahl and Steup are clearly right in explaining τε as correlated with καὶ before ἄλλους (21). As to these generals, cf. 73. §1, 96. 14.—20. ἐφ' ὧν: under whose lead.—21. τῇ ἐκείνων: belonging to δυστυχία, as well as to προδοσία. For the order, see 1. 1. 6.—22. Ἡρακλείδην: not the son of Lysimachus (73. 3), but apparently the son of Aristogenes (Xen. Hell. 1. 2. 8). Thuc.'s failure to distinguish this Heraclides from the one mentioned in 73. 3, who was deposed, is prob. due to lack of final revision on the part of the author.—Εὐκλέα: Vat. reads Εὐρυκλέα. Xen. (Hell. 1. 2. 8) mentions Eucles, along with Heraclides, as Syracusan general.

104. Meanwhile Gylippus, with two Laconian and two Corinthian ships, had reached Tarentum. His attempt to sail further failed in consequence of stormy weather. Nicias paid no attention to the approach of so small a fleet.

1. Γύλιππος: cf. 93. § 2 f.—αἱ ἀπὸ

Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὥς αὐτοῖς αἱ ἀγγελίαι ἐφοίτων δειναὶ καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμένοι ὥς ἤδη
 5 παντελῶς ἀποτετειχισμένοι αἱ Συράκουσαί εἰσι, τῆς μὲν Σικελίας οὐκέτι ἐλπίδα οὐδεμίαν εἶχεν ὁ Γύλιππος, τὴν δὲ Ἰταλίαν βουλόμενος περιποιῆσαι αὐτὸς μὲν καὶ Πυθὴν ὁ Κορίνθιος ναυσὶ δυοῖν μὲν Λακωνικαῖν, δυοῖν δὲ Κορινθίαιν ὅτι τάχιστα ἐπεραιώθησαν τὸν Ἴόνιον ἐς Τάραντα, οἱ δὲ Κορίνθιοι πρὸς
 10 ταῖς σφετέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώσαντες ὕστερον ἔμελλον πλεύσεσθαι. καὶ ὁ μὲν 2 Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν πρῶτον πρεσβευσάμενος καὶ τὴν τοῦ πατρὸς ἀνανεωσάμενος πολιτείαν καὶ οὐ

τῆς Κορίνθου νῆες: 93. § 3. — 2. περὶ Λευκάδα: near the city Leucas, which also at 2. 80. § 2 appears as a collecting point for a fleet. — 4. ἐφοίτων: mostly personal; here of ἀγγελίαι, as 8. 18. 5 of χρήματα. — δειναὶ καὶ . . . ἐψευσμένοι: aspred, more forcible. — ἤδη παντελῶς: as was not the case, acc. to 7. 2. § 4. — 6. τὴν δὲ Ἰταλίαν . . . περιποιῆσαι: since at Sparta information was given through Alcibiades of the plans of the Athenians; cf. 90. §§ 2, 3. — 7. Πυθὴν: cf. 7. 1. 1, 70. 8; Diodorus (13. 7. 2) writes incorrectly Πύθης. — 8. δυοῖν δὲ Κορινθίαιν: apparently the two Corinthian ships which Gylippus, acc. to 93. § 3, had first ordered to Asine. — 9. τὸν Ἴόνιον: see on 30. 5. — ἐς Τάραντα: apparently directly across the open sea. — 11. προσπληρώσαντες: for the pleonasm (προσ-) after πρὸς ταῖς σφετέραις, cf. προσπληρώσαντες 7. 34. 5; ἄλλας προσπληρώσαντες 8. 10. 13.

12. ἐς τὴν Θουρίαν: see on 61. 28. — πρεσβευσάμενος: sending ambassadors, hardly "going as ambassador," as some

explain. If Gylippus had gone as ambassador to Thurii, there could hardly have been, after speaking of the embassy, a mere mention of the departure from Tarentum (with ἄρας must certainly be supplied ἐκ τοῦ Τάραντος). — 13. καὶ τὴν τοῦ πατρὸς ἀνανεωσάμενος πολιτείαν: this reading of Vat. and Par. (followed also by Valla) gives welcome light on this matter known in general only from Plut. Pericl. 22. Cleandridas, father of Gylippus (93. § 2), had after his banishment from Sparta, 444 B.C., joined the colony sent at this time from Athens to Thurii; the right of citizenship obtained by him Gylippus now claims, and bases thereon his unsuccessful demands upon his ostensible mother-city. So Cl. reads with Bk., Kr., Bm., Stahl, Müller, and the Oxford text; but Steup, with Hude, Marchant, and Spratt, follows the rest of the Mss., κατὰ τὴν τοῦ πατρὸς ποτε πολιτείαν, justifying the form of expression as Thucydidean by comparing 75. 11 πυνθανόμενοι τοὺς Ἀθηναίους ἐς τὴν

δυνάμενος αὐτοὺς προσαγαγέσθαι ἄρας παρέπλει τὴν Ἰτα-
 15 λίαν, καὶ ἄρπασθéis ὑπ' ἀνέμου [κατὰ τὸν Τερριναῖον κόλπον],
 ὃς ἐκπνέει ταύτῃ μέγας κατὰ βορέαν ἐστηκώς, ἀποφέρεται ἐς
 τὸ πέλαγος, καὶ πάλιν χειμασθéis ἐς τὰ μάλιστα τῷ Τά-
 ραντι προσμίσγει· καὶ τὰς ναῦς ὅσαι ἐπόνησαν ὑπὸ τοῦ
 χειμῶνος ἀνελκύσας ἐπεσκεύαζεν. ὁ δὲ Νικίας πυθόμενος 3
 20 αὐτὸν προσπλέοντα ὑπερεῖδε τὸ πλήθος τῶν νεῶν, ὅπερ καὶ

Καμάριναν κατὰ τὴν ἐπὶ Λάχηςτος γενομένην
 ξυμμαχίαν πρεσβεύσθαι, εἴ πως προσαγά-
 γοινο αὐτούς. He adds that τὴν πολιτείαν
 ἀνανεωσάμενος means not claiming, but
 actually renewing, citizenship, and with
 the reading of Vat. the sent. must con-
 tinue not copulative (καὶ οὐ δυνάμενος),
 but adversative; further that this is
 not in accord with § 3 ὁ δὲ Νικίας . . .
 ὅπερ καὶ οἱ Θούριοι ἔπαθον. — 14. **προσα-**
γαγέσθαι: to bring over, as 2. 30. 7; 3.
 91. 7; 4. 86. 3; 7. 7. 8. — **παρέπλει τὴν**
Ἰταλίαν: see on 47. 7. For Ἰταλία as
 used in Thuc., see on 2. 19. — 15. [**κατὰ**
τὸν Τερριναῖον κόλπον]: the gulf of Te-
 rina is on the west coast of Bruttium
 (Ἰταλία in Thuc.), which Gylippus
 could reach only by sailing round
 through the strait. As that is out of
 the question, most editors, following
 Goeller, rightly regard the words as a
 gloss to ταύτῃ. But Steup objects that
 such a gloss is improbable, since this
 gulf is rarely mentioned by the ancients
 (elsewhere only in Pliny, N.H. 3. 5.
 10, 10. 15); further that bracketing
 the words makes unintelligible the fol-
 lowing ἐκπνέει (cf. 2. 84. 8 εἰ ἐκπνεύσειεν
 ἐκ τοῦ κόλπου τὸ πνεῦμα), unless, with
 Badham and v. H., that be changed to
 πνέει. So Steup adopts Pp.'s conjecture
 Ταρραντίνον, as quite in accord with the
 fact that Gylippus, after the storm,

returned to Tarentum, whence he had
 started. — 16. **ταύτῃ**: in that quarter,
 for one sailing from Tarentum along
 the west coast of the gulf. — **μέγας**:
 violently, pred., as 1. 23. 4. — **κατὰ βο-**
ρέαν ἐστηκώς: standing in the north, i.e.
 blowing steadily from the north. Cf.
 ἦν αἰεὶ κατὰ πρῶμναν ἰσθῆται τὸ πνεῦμα
 2. 97. 4; οἱ ἐτήσιοι ἀνεμοὶ τῇ ὥρᾳ ἐκείνῃ
 κατὰ νότον μάλιστα ἀνεμον ἴστανται AGR.
 Anab. 6. 21. 1. — 17. **πάλιν χειμασθéis**
ἐς τὰ μάλιστα: and driven by a most
 violent storm back, i.e. in the opposite
 direction. So Cl. and Stahl explain;
 but Steup says, before all the return to
 Tarentum is to be expressed, and to
 connect πάλιν with τῷ Τάραντι προσ-
 μίσγει has the further advantage that
 with ἀποφέρεσθαι ἐς τὸ πέλαγος, which
 was the effect of a steadily blowing
 wind acc. to Thuc., we do not have to
 think also of a sudden storm. For ἐς
 τὰ μάλιστα, cf. πατρικὸς ἐς τὰ μάλιστα
 ξένος ὢν 8. 6. 17, and ἐς τὰ μακρότατα
 31. 24. — 18. **ἐπόνησαν**: of ships, as 7.
 38. 11. Vat. has ὅσαι μάλιστα ἐπόνησαν.
 — 19. **ἐπεσκεύαζεν**: set to repairing
 (impf.); the completion (aor.) is men-
 tioned 7. 1. 1.

20. **προσπλέοντα**: so Vat.; the rest
 of the Mss. wrongly πλέοντα. — **τὸ πλή-**
θος: of the small number, as 4. 10. 22,
 and likewise with ὑπερορᾶν 5. 6. 15. —

οἱ Θούριοι ἔπαθον, καὶ ληστικώτερον ἔδοξε παρεσκευασμένους πλεῖν καὶ οὐδεμίαν φυλακὴν πω ἐποιεῖτο.

- 105 Κατὰ δὲ τοὺς αὐτοὺς χρόνους τούτου τοῦ θέρους καὶ Λακε- 1
 δαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον αὐτοὶ τε καὶ οἱ ξύμμαχοι
 καὶ τῆς γῆς τὴν πολλὴν ἐδήωσαν. καὶ Ἀθηναῖοι Ἀργείοις
 τριάκοντα ναυσὶν ἐβοήθησαν, αἵπερ τὰς σπονδὰς φανερώ-
 5 τατα τὰς πρὸς τοὺς Λακεδαιμονίους αὐτοῖς ἔλυσαν. πρό- 2
 τερον μὲν γὰρ ληστεiais ἐκ Πύλου καὶ περὶ τὴν ἄλλην
 Πελοπόννησον μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἀποβαίνοντες
 μετὰ τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν, καὶ πολλάκις

21. ληστικώτερον: *rather in a piratical fashion*. See on 1. 10. 32. Kühn. 540, n. 7.—ἔδοξε: *arbitratus est*; see on 4. 62. 4.—παρεσκευασμένους: referring to the whole expedition of the four ships and their crews. Cf. 1. 110. 11, 12. Hude's *παρεσκευασμένος* would be worthy of consideration if Nicias were not again subject in the last clause.—22. οὐδεμίαν φυλακὴν πω ἐποιεῖτο: has reference to the later dispatch of four Attic ships (7. 1. § 2). Vat. has οὐδεμίαν πω φυλακὴν ἐποιούντο. But πω is out of place here, and that Nicias alone can be meant is clear from the foregoing and from 7. 1. § 2.

105. About the same time the Lacedaemonians again invade Argos; the Athenians, who come with 30 ships to the aid of the Argives, for the first time since the conclusion of the peace make an unmistakable attack upon Laconian territory.—1. Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον κτέ.: repetition of the unsuccessful campaign of 95. § 1.—2. ἐς τὸ Ἄργος: *into the territory of Argos*. Cf. ἐκ τοῦ Ἀργους 16; ἐξ Ἀργους 5. 63. 1, 65. 7; ἐν Ἀργεῖ 4. 133. 5; ἐς Ἐπίδαυρον 12. See on 2. 18. 2; 3. 91. 11;

4. 118. 25.—3. τῆς γῆς τὴν πολλήν: for assimilation of the articular adj. to the gender of the part. gen., see on 1. 3. 12; 7. 3. 15. G. 1090; H. 730 e; Kr. Spr. 47, 28, 9; Kühn. 405, 5 c.—4. αἵπερ . . . ἔλυσαν: on this breach of the peace on the part of the Athenians, cf. 7. 18. § 2 f., and see App. on 5. 25. 11. Besides, the Athenians, acc. to 5. 56. § 3, in the winter of 419–418 had already had inscribed at the bottom of the Laconian pillar of peace: ὅτι οὐκ ἐνέμειναν οἱ Λακεδαιμόνιοι τοῖς Ἕρκοις.—5. τὰς πρὸς τοὺς Λακεδαιμονίους: so Vat.; all the rest of the Mss. omit τὰς, most τοὺς. But τὰς is necessary, and τοὺς doubtless correct, as on the third and fourth (13, 16) mention of the Lacedaemonians the art. is added.—αὐτοῖς: dat. in free relation, as 1. 6. 8.—ἔλυσαν: *broke*. See on 14. 35. 1.

6. ληστεiais ἐκ Πύλου: as related 5. 115. § 2. Cf. also 5. 56. § 3.—καὶ . . . ἀποβαίνοντες: second modifier after the dat. ληστεiais ἐκ Πύλου. Cf. 1. 80. 4; 4. 36. 18. Such landings, not mentioned by Thuc., had prob. occurred in the Epidaurian war (5. 53 ff.).—8. μετὰ τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν:

- Ἀργείων κελευόντων ὅσον σχόντας μόνον ξὺν ὅπλοις ἐς τὴν
 10 Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δηώσαντας ἀπελ-
 θεῖν οὐκ ᾔθελον· τότε δὲ Πυθοδώρου καὶ Λαισποδίου καὶ
 Δημαράτου ἀρχόντων ἀποβάντες ἐς Ἐπίδauρον τὴν Διμηρὰν
 καὶ Πρασιάς καὶ ἄλλα ἅττα ἐδήωσαν τῆς γῆς, καὶ τοῖς Λακε-
 δαιμονίοις ἥδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς
 15 Ἀθηναίους τοῦ ἀμύνεσθαι ἐποίησαν. ἀναχωρησάντων δὲ 3
 τῶν Ἀθηναίων ἐκ τοῦ Ἄργους ταῖς ναυσὶ καὶ τῶν Λακεδαι-
 μονίων οἱ Ἀργεῖοι ἐσβαλόντες ἐς τὴν Φλειασίαν τῆς τε γῆς
 αὐτῶν ἔτεμον καὶ ἀπέκτεινάν τινας, καὶ ἀπῆλθον ἐπ' οἶκου.

(only Vat. has ξυν-) indicating doubtless both the alliance and the participation in the hostilities; see on 2. 67. 33. — 9. ὅσον σχόντας μόνον . . . ἀπελθεῖν: (dependent on κελευόντων) *only so much as to land with arms in Laconian territory, decastate with them over so small a part, and then go away*. For the restrictive force of ὅσον μόνον with ptc., cf. ὅσα μὴ with ptc., 1. 111. 5; 4. 16. 12. Cf. Ar. Vesp. 1288; Lys. 732. The chief stress is on the ptc.; see on 82. 11; 1. 82. 10. — σχόντας ἐς: see on 7. 1. 14. — ξὺν ὅπλοις: see on 5. 50. 9. This was an unmistakable breach of the stipulation of the treaty: ὅπλα δὲ μὴ ἐξέστω ἐπιφέρειν ἐπὶ πημονῇ κτέ. (5. 18. § 4). — 11. Πυθοδώρου . . . ἀρχόντων: of the generals Pythodorus, Cl. thinks, was prob. the one mentioned 3. 115. 6; 4. 2. 7, 65. 11; but see Busolt, Gr. Gesch. III, p. 1351. Laespodias is mentioned again 8. 86. 44. For him, see J. Kirchner, Prosopographia Attica II. 1, and Busolt, *ibid.* 1350 f. Of Demaratus nothing further is known. — 12. ἐς Ἐπίδauρον τὴν Διμηρὰν: see on 4. 56. 10. — 13. Πρασιάς: on the same east

coast of Laconia; cf. 2. 56. 16. — ἄλλα ἅττα: with Vat. (cf. ἄλλα ἅττα χωρία 1. 113. 3; 2. 100. 12) for ὅσα ἄλλα of the rest of the Mss., which most recent editors prefer. Cf. 7. 18. 20. — τῆς γῆς: part. gen. with δροῦν, as with τέμνειν below (17) and freq. See on 1. 30. 8. G. 1097, 1; H. 736; Kühn. 416, s. 2. — καὶ τοῖς Λακεδαιμονίοις . . . ἐποίησαν: and they brought it about that the Lacedaemonians with so much better pretext now had cause to defend themselves against the Athenians. Declea is hinted at. εὐπροφάσιστον found elsewhere only in late writers. τοῦ ἀμύνεσθαι depends on τὴν αἰτίαν. ἐς τοὺς Ἀθηναίους for ἐς σφᾶς, as if expressing a complaint of the Lacedaemonians. Stahl brackets the words, but comparison with 1. 55. 13; 66. 2, 5 makes likely the designation of the state against which there is αἰτία τοῦ ἀμύνεσθαι.

16. ἐκ τοῦ Ἄργους: (Vat. ἐξ Ἄργους) would have been expected after Λακεδαιμονίων, for the Athenian fleet was last mentioned on the Laconian coast (12). — 17. ἐς τὴν Φλειασίαν: as 5. 83. 11, 115. 2.

ABBREVIATIONS OF EDITORS' NAMES: Arn., Arnold; Bk., Bekker; Bm., Boehme-
Widmann; Cl., Classen; Kr., Krueger; M., F. Mueller; Pp., Poppo; St., Stahl;
V. H., Van Herwerden

APPENDIX

19 διείργεται τὸ μὴ ἥπειρος εἶναι: Sh., Badham, v. II., and Mueller-Strübing (Polem. Beitr. z. Kritik d. Thuk. p. 26 = Ztschr. f. d. östr. Gymn. 1879, p. 586) consider the correct reading to be not ἥπειρος εἶναι, as Demetrius (περὶ ἑρμην. p. 279, 5 Sp.) cites from our passage, and Polyænus (cf. 2. 2. 4) and Procopius (who imitates this passage four times) read, but ἥπειροῦσθαι. Cl. remarked that acc. to 2. 102. 21 it must have been in that case at least ἥπειρῶσθαι. But neither "to become mainland" nor "to have become mainland," but only "to be mainland," suits the context.—L. Herbst (Zu Thuk. 2. 64 ff.) defends ἥπειρος οὔσα, here too (see App. on 4. 63. 2) accepting τὸ without influence on the const. But, apart from the fact that Herbst's theory of this τὸ is impossible, we should not, even omitting the τὸ of nearly all Mss., have a text which could be ascribed to Thuc. Greek usage does not justify διείργεται with ptc., and if one should take μὴ ἥπειρος οὔσα simply as modifier of the subj., the sent. would be ambiguous. Besides, as Marchant rightly observes, οὐ, not μὴ with the ptc., would be expected. J.S.

2-5 Ed. Wölflin, in his monograph "Antiochus von Syrakus und Coelius Antipater" (Winterthur, 1872), has by a careful examination confirmed and amplified Niebuhr's conjecture that Thuc. in his survey of the ancient history of Sicily followed mainly his older contemporary Antiochus of Syracuse. He assumes with good reason that not only in the statements of the above chapters about the ethnographic and colonial relations of the island, but also in his geographical data (3. 88, 116; 4. 24), and in his narrative of earlier military events in Sicily (3. 86, 88, 90, 103, 115; 4. 1, 24, 25, 46-48, 58-65), Thuc. used the Σικελιώτης συγγραφή (Paus. 10. 2) of Antiochus, which reached from the earliest period to the Peace of Gela, 424 B.C. (Thuc. 4. 65). To the influence of Antiochus he rightly attributes especially the fact that Thuc. several times dates from the founding of Syracuse (3. 10; 4. 16; 5. 8. 10), without further determination; as also the mention of constitutional relations in the newly founded Hellenic cities (4. § 4; 5. § 1), since Dion. II. expressly testifies to the interest of Antiochus in such matters, namely, 1. 12 ὃν τρόπον ἐπολιτεύοντο.

It is more difficult to determine how far Wölflin is right in his argument that the traces of the influence, possibly unconscious, of his Ionic source are to be found even in the language of Thuc. in the passages, esp. 2-5, where Antiochus was followed. Especially noteworthy in this respect is 3. 3 βωμόν, ὅστις νῦν ἔξω τῆς πόλεως ἐστίν, for it is the only place in all Thuc. where ὅστις introduces

an attributive modification of a concrete noun,¹ and remarkably enough we find in a fragment of the *Ἰταλίας οἰκισμός* of Antiochus (cited by Dion. H. *ibid.*) the same const.: *τὴν γῆν ταύτην, ἣτις νῦν Ἰταλία καλεῖται*. It is quite possible then that the remark about the Apollo altar in Naxos is taken from Antiochus; and in 2. 31 *βορρᾶν* as in 2. 34 *ἐνεκεν* (of all the Mss.) may be due to the Ionic. It is noteworthy, further, as Wölflin observes, that Thuc. only in these chapters uses with a date *ἐγγύς* or *ἐγγύτατα*, about (2. 29; 4. 19; 5. 8, 10), everywhere else *μάλιστα*. This is hardly Ionic influence, however, since Hdt. never uses *ἐγγύς*, but only the corresponding *ἀγχοῦ*, *ἄχιστα*, and *ἀγχοτάτω*, and even these never in temporal but only in local or qualitatively comparative meaning. The same is true of 3. 5 *τοῦ ἐχομένου ἔτους* (= *ἐπιγιγνομένου ἔτους*), not found elsewhere in Thuc., for this too is at least foreign to Hdt. The form *παλαιότατος* (2. 3), for *παλαίτατος*, cannot be considered unusual, since Thuc. varies elsewhere in the comparison of this word (see on 1. 1. 14). The twice occurring *κληθεῖς* is, however, not the same as *καλούμενος* (of the usual name of a person or place), but always implies, in accordance with the character of the aorist, a name given under definite conditions; so 4. 8 *τοὺς Ἰβλαίους κληθέντας*, who received in Sicily the surname *Hyblæan*; 4. 28 *ὄνομα τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα*, *which name the Sicels had given*, *ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστί· τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσι*. Just so we have in 1. 3. 19 *οἱ ὡς ἕκαστοι . . . καὶ ξύμπαντες ὕστερον Ἕλληνες κληθέντες*, of the gradual spread of the name; and 4. 24. 17 *ἡ Χάρυβδιν κληθεῖσα* means the part of the strait (*τοῦτο*) which received the name of Charybdis.

If we now on the other hand consider that Thuc. in matters of fact does not always agree with Antiochus (e.g. in the account about the immigration of the Sicels, cf. Dion. H. 1. 22; and in the history of the settlement of Zancle-Messene, cf. Holm I, 391), while agreeing with Wölflin's conclusion "that the summary in cc. 2-5 is to be regarded as a free excerpt from the work of the Syracusan historian" (p. 7), we shall still acknowledge in Thucydides in details that independence which was to be expected not only from his character as historian but from his personal knowledge of land and people.

So far Classen; Steup adds: Wölflin's views have found wide acceptance, but also much opposition, cf. e.g. Busolt, *Griech. Gesch.*² I, 366 x. For a would-be exhaustive refutation, see O. Boehm, *Fontes rerum Sicularum quibus Thuc. usus sit examinantur*, Rostock diss., Ludwigslust, 1875. It is not improbable that Antiochus was for Thuc. in Sicilian matters a chief source, but convincing proof therefor has so far not been given and with our defective knowledge of the earlier literature about Sicily cannot be given. *Ἀπόλλωνος βωμόν*, *δοτις* in Thuc. fits not ill to *τὴν γῆν ταύτην, ἣτις*, but in reality it points only to an *Ionic* source, which, as has been rightly observed, might also have been

¹ In 2. 48. 12; 3. 38. 16, 57. 13; 4. 18. 2, 120. 15 *δοτις* or *οὔτις*, though referring to definite nouns, has always a causal or qualitatively defining force.

Hippias of Rhegium or Hellenicus of Mytilene. Some further linguistic peculiarities only make more likely the assumption, even without this scarcely to be doubted, that Thuc. in Sicilian matters used *written* sources. This applies to ἐγγύς, ἐγγύτατα, and ἐχόμενος. As to κληθεῖς, it seems beyond doubt that indeed κληθεῖς in 4. 20, as in 1. 3. 20, means *received a name*, whereas in 4. 8 and 4. 24. 17 it is κληθεῖς and not καλούμενος because Thuc. would signify that it was a matter of designations belonging to the past; for the settlement of the Hyblæan Megarians had disappeared long before Thuc. wrote, and the Sicilian strait, whose terrors were no longer deemed so fearful, was not then generally called Charybdis. Further the forms βορρᾶν (2. 31) and ἔνεκεν (2. 34) are not Ionic. Considering without prejudice, one can hardly doubt that v. II. has rightly restored βορέαν and ἔνεκα. Both forms are foreign to the Attic of the fifth century, acc. to inscr. (cf. Meisterhans, Gram. der att. Inschr.³ pp. 100, 124, 216), and the tradition of Thucydidean Mss. is elsewhere only in 1. 68. 8 decidedly for ἔνεκεν, and nowhere else for βορρᾶς (cf. 99. 2, 104. 16; 2. 96. 19, 101. 11; 3. 4. 17, 23. 24). Finally, the fact that Thuc. has not more exactly determined the time of the founding of Syracuse, from which he freq. dates, does not justify any inferences as to the source used by him. He reckons also from the capture of Troy (1. 12. § 3) and from the thirty years' truce (1. 87. § 6) without fixing these events chronologically — he simply assumed certain chief dates as known. For the use of Antiochus by Thuc. there is then only the general consideration that the former was one of the chief historians who before Thuc. wrote about Sicily. On the paper of H. Stein, Zur Quellenkritik des Thukydides (Rh. Mus. N.S. LV. 531 ff.), whose conclusions are by no means to be accepted, see Steup, Thukydides, Antiochus, und die angebliche Biographie des Hermokrates (Rh. Mus. LVI, 443 ff.). J.S.

2 1 ὥκισθη δὲ ὧδε τὸ ἀρχαῖον κτέ.: ὧδε, which is Bk.'s conjecture, — the better Mss. reading ἦδε, ἡδε, or ᾗδε. — has been adopted by most editors and is supported by οὕτως at the end of the chapter. Steup follows Haack in writing ἦδη for the following reasons: "As Cl. showed, βάρβαροι τοσούδε does not answer to τοσάδε ἔθνη τὰ ξύμπαντα; not till 6. 1 is the latter resumed in τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων. Further τὸ ἀρχαῖον (see on 4. 3. 18) makes it unlikely that Thuc. would have announced the following account by both ὧδε and τοσάδε in successive members of the same sentence. τὸ ἀρχαῖον cannot belong also to the second member: for if Thuc. had meant to emphasize that the settlements mentioned had all been made in olden times, he must have made clear that only in olden times had settlements been made in Sicily. Acc. to 1. § 1 and 6. § 1 his real object was to give information about the Hellenes and barbarians who *occupied the island when the Athenians began anew to lust after the conquest of Italy*. But if τὸ ἀρχαῖον be taken only with the first member, with the reading ὧδε, the universal ἔθνη τὰ ξύμπαντα is not a suitable antithesis to τὸ ἀρχαῖον. Nor in what follows is there a question of an earlier and a later period, but of first barbarian, then Hellenic settlements. The objections to ὧδε apply also to Cl.'s conjecture τῇδε.

which, moreover, Thuc. uses as adv. elsewhere only in 21. 10, and there in local sense, which is here inadmissible. Acc. to H. J. Müller (Ztschr. f. d. Gymn. XXXVIII, 355 f.) and Widmann, the Mss. readings are due to dittography from $\phi\kappa\acute{\iota}\sigma\theta\eta$ $\delta\epsilon$. But the statement, 'It was settled however in older times,' says too little; and not less easy than dittography would be the assumption that the second η of $\eta\delta\eta$ was carelessly copied after $\phi\kappa\acute{\iota}\sigma\theta\eta$ $\delta\epsilon$ into ϵ .' J.S.

2 7 $\epsilon\nu\omicron\iota\kappa\iota\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$: Wölfflin (ibid. 5 f.) favors $\epsilon\nu\omicron\iota\kappa\eta\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$, because "Thuc. uses of barbarians only $\omicron\iota\kappa\acute{\epsilon}\iota\nu$, allowing only the Greeks to claim the glory of $\omicron\iota\kappa\acute{\iota}\zeta\epsilon\iota\nu$." Ullrich had already (in his Beiträge zur Kritik des Thuk. III, 10 f.) made the same distinction, but remarks on our passage that "the settlement of the Sicanians following immigration is indicated by the certainly genuine $\epsilon\nu\omicron\iota\kappa\iota\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$." St. remarks, without doubt correctly (Adn. Crit. 1. 8. 3), "Cum in aoristis $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$ et $\omicron\iota\kappa\acute{\eta}\sigma\alpha\iota$ propter itacismum nulla fere codicum sit auctoritas, quid quoque loco scribendum sit, totum ex sententia pendet." But the decision as to what sententia calls for in every particular case depends always on the fundamental meaning of $\omicron\iota\kappa\acute{\epsilon}\iota\nu$, dwell, and $\omicron\iota\kappa\acute{\iota}\zeta\epsilon\iota\nu$, make a dwelling, colonize, with object now of people (4. 8; 1. 12. 14), now of places (1. 13. 31; 4. 102. 19; 5. 116. 15, etc.), or whole regions (1. 12. 8, 98. 4). The aor. $\omicron\iota\kappa\acute{\eta}\sigma\alpha\iota$ might, it is true, be ingressive, make an abode, settle, and so not far in meaning from $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$, found an abode, colonize; as, however, with the latter meaning usually a state establishment is connected, there can seldom be a doubt as to the form required; see on 1. 8. 3, 98. 4. Just herein lies the reason why $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$ is esp. applied to the state-founding advance of Hellenic colonization. That, however, this is not unconditionally the case is shown by $\phi\kappa\acute{\iota}\sigma\theta\eta$ 2. 1, which includes the barbarian as well as the Hellenic settlements in Sicily. For $\epsilon\nu\omicron\iota\kappa\iota\sigma\acute{\alpha}\mu\epsilon\nu\omicron\iota$ here, however, probably only the usage indicated in the note on the text can decide.

4 11 $\omicron\iota\kappa\acute{\eta}\sigma\alpha\iota$: Cod. Laur. reads $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$, which is preferred by Ullrich (Beitr. z. Krit. III, 10), Stahl, and others. But it seems strange, in order to get an obj. for $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$, to find the subj. of $\kappa\tau\acute{\iota}\zeta\omicron\upsilon\sigma\iota$ still in $\omicron\iota$ $\acute{\alpha}\lambda\lambda\omicron\iota$ of 1. 6, and then either to understand $\alpha\upsilon\tau\omicron\upsilon\varsigma$ (as obj. accus.) of the Hyblæan Megarians, or as obj. of $\alpha\upsilon\tau\omicron\upsilon\varsigma$ $\omicron\iota\kappa\acute{\iota}\sigma\alpha\iota$ to supply $\text{Μεγαρέας τοὺς Ὑβλαίους κληθέντας}$.

6 11 $\tau\eta\nu$ $\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\eta\nu$ $\epsilon\pi\acute{\iota}$ $\Delta\acute{\alpha}\chi\eta\tau\omicron\varsigma$ $\kappa\alpha\acute{\iota}$ $\tau\omicron\upsilon$ $\pi\acute{\rho}\omicron\tau\epsilon\acute{\rho}\omicron\upsilon$ $\pi\omicron\lambda\acute{\iota}\mu\epsilon\nu\omicron$ $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\nu\omega\nu$. . . $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha\nu$: Cl. bracketed $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\nu\omega\nu$, with the approval of most recent editors. His chief ground was that it made impossible the correct understanding of $\gamma\epsilon\nu\omicron\mu\acute{\epsilon}\nu\eta$. . . $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha$, besides being awkwardly placed. St. too urges the position, against many commentators who connect $\Lambda\epsilon\omicron\nu\tau\acute{\iota}\nu\omega\nu$ with $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha\nu$. But separation of related words is not so uncommon in Thuc., and $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha$ esp. we find away from its gen., e.g. 3. 63. 8, 86. 8. Cl. thought $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha$ indicated here not a formal compact concluded on certain conditions, but an allied relation continuing for the whole duration of the compact, and that the alliance between Athens and those Siceliote cities which had joined the Leontines against Syracuse (3. 86. § 2) was esp. meant. But as in the remaining passages of Thuc. where $\xi\upsilon\mu\mu\alpha\chi\acute{\iota}\alpha$

γίγνεται occurs (75. 12; 1. 102. 19; 2. 68. 24; 3. 10. 7, 63. 8; 5. 22. 14, 24. 9, 27. 2, 40. 4, 48. 1, 6, 80. 1; 8. 17. 18, 19. 1) the question is of the conclusion of a formal alliance, so must it be here of an *alliance* concluded at the time of Laches' command. It is further clear from the context that the Eggestaeans, in order to lay claim to the help of the Athenians, must speak here of their own connections and relations, and not merely emphasize former interference of the Athenians in Sicilian affairs. For the argument beginning with *εἰ Συρακόσιοι* in 15 is intelligible only if the Eggestaeans are included in *τοὺς λοιποὺς ἐπὶ ξυμμάχους αὐτῶν* (16); and this they can be only if they have already been mentioned as of these *ξύμμαχοι*.

Acc. to the traditional text, then, the alliance here spoken of must be an *alliance of the Eggestaeans with the Leontines*, and αὐτῶν (16) must refer to the *Leontines*. These things are, however, by no means in disagreement with the rest of c. 6 and what Thuc. elsewhere communicates about Eggesta. That in Thuc.'s account of the *πρότερος πόλεμος* of the Athenians in Sicily no mention is made of an alliance of the Eggestaeans and the chief opponents of the Syracusans, i.e. the Leontines (3. 86. § 2 f.; 4. 25. § 9 f.), is not strange, when one considers the conciseness of that narrative in general and esp. as to purely Sicilian affairs (cf. esp. 3. 90. § 1; 4. 25. § 12). Nor can objection be made to the emphasis, with which, acc. to the traditional text, the Eggestaeans assert that the destruction of Eggesta and other allies of the Leontines — some former allies of the Leontines might very well meanwhile have already lost likewise their independence — would be dangerous for Athens, since then Syracuse, which was Dorian and colonized from Corinth, would be at the head of all Sicily. On the other hand, the rest of c. 6 is full of difficulties if, *Λεοντίνων* being omitted, the question must be here of an *alliance of Eggesta with Athens*, as St. rightly observes. If the Eggestaeans refer to an alliance of their state with Athens, αὐτῶν (16) must mean the Athenians. Whether or not in this case one would miss in *καὶ τοὺς λοιποὺς ἐπὶ ξυμμάχους αὐτῶν διαφθείροντες* some mention of Sicily, certainly the destruction of the remaining Sicilian allies of the Athenians would form a very strange contrast for the *καὶ τὴν ἐκείνων* (τῶν Ἀθηναίων) *δύναμιν ξυγκαθελεῖν* to be feared later. Did not the Sicilian allies of the Athenians belong also to this *δύναμις*? Further, is the language of the ambassadors, considered in general, in accord with the assumption of an existing alliance between Eggesta and Athens? If such an alliance existed, the Eggestaeans could hardly have indicated (by the words *ἀτιμώρητοι γενήσονται* in 15) only the action of Syracuse against Leontini as a wrong done to the Athenians; and surely they would then, as do the *Λεοντίνων φυγάδες* in 19. § 1, have referred to the oath sworn in confirmation of the alliance.

From the fragments of two inscriptions (IG. IV, 22 k, p. 58, and IV, 20, p. 139; cf. Busolt, Gr. Gesch. III, 1, 521, and v. Scala, Die Staatsverträge d. Altert. I, 41 f.) we know that in the year 454-453 a treaty was made between Eggesta and Athens; but we do not know its contents, nor anything of its practical results. We have neither in Thuc. nor elsewhere definite authority for an Eggestean and Athenian alliance concluded at the time of the first Sicilian war and

still standing in 416-415. If Nicias in c. 10. § 5 names the Eggestaeans as allies — adding, it is true, an ironical *δή* — of the Athenians, this might be when strictly the Eggestaeans were only allies of the Leontines, who unquestionably belonged, as also the Camarinaeans (88. § 2), to the alliance of the Athenians. For real allies the answer which Nicias wishes given (13. § 2) to the Eggestaeans — of Leontines he does not speak distinctively in his whole first speech — is little appropriate. Then, too, that Alcibiades in 18. § 1 speaks of Sicilian allies and these sworn oaths, may be explained by the fact that the Leontines too came into consideration in connection with the Sicilian expedition. Nor for the actual state of the relations of Eggesta to Athens before the great Sicilian expedition can anything more be inferred from the fact that Hermocrates makes the Athenians come *πρόφασιν* 'Εγισταίων *ξυμμαχία* (see on 33. 9) and names as an object of theirs 'Εγισταίων *ξυμμάχων ἐπικουρίας* (77. 6). It was natural that the Athenians, after once concluding to support the Eggestaeans, should represent them as their allies.

8 12 *ξυγκατοικίσαι δὲ καὶ Λεοντίνους, ἣν τι περιγένηται αὐτοῖς τοῦ πολέμου*: Steup substitutes *περιγένηται* for *περιγίγνηται*, and renders: *but also to join in restoring the city of the Leontines, in case any part of these shall have survived the war* (with the Syracusans). He understands *αὐτοῖς* of the Leontines, whereas hitherto commentators have referred it to the Athenian commanders. To Cl.'s rendering: "if anything from the war (the course of the war) should be of advantage to them," he objects that *περιγίγνεσθαι* does not mean "be of advantage." Against Pp.'s explanation, *si quid ex bello commodi nacti essent*, he remarks that this would require *ἐκ τοῦ πολέμου*, as v. H. proposed. Against the rendering of others — "in case the war to be waged for Eggesta should leave them time and means" — he insists that *τι τοῦ πολέμου περιγίγνεται* can mean only "a part of the war remains."

In a material sense, then, all explanations proposed make the Athenians too little confident as to the prospects of the proposed undertaking. Besides, in the further account the restoration of Leontini is nowhere represented as dependent on the war to be waged for the Eggestaeans. Indeed, as in c. 47, in agreement with the present passage, the undertaking against Selinus is designated as the first task of the generals, so in other passages the restoration of Leontini appears equally with the support of Eggesta as the aim of the Athenian expedition (33. § 2, 48, 77. § 1), and repeatedly it is mentioned even alone as purposed (44. § 3, 50. § 4, 63. § 3, 76. § 2). Further, with the ordinary interpretation there is no indication of the force of *ξυν-*. After the remark in 6. 15 *εἰ Συρακόσιοι Λεοντίνους ἀναστήσαντες ἀτιμώρητοι γενήσονται*, Thuc. could hardly regard an explanation as superfluous here, if he meant *ξυν-* to refer to that part of the Leontines which acc. to 5. 4. § 4 had returned to the territory of the city. Besides, this part of the Leontines seems meanwhile to have waged war unhappily against the Syracusans (*ἐκ τῶν τειχῶν ἐπολέμουν* 5. 4. 16), for in 19. 2 mention is made only of *Λεοντίνων φυγάδων*, and support of the Athenian expedition by Leontines is not mentioned anywhere later.

Steup thinks his view not only explains *ξυγκατοικίσαι*, but confirms the unfortunate end of the war waged by the Leontines from Phocaea and Bricinniae against the Syracusans (5. 4. § 4). For the slight textual change (*περιγένηται*), cf. 8. 86. 10, where all Mss. except C offer for *γένοιτο* a pres. form, and 8. 98. 8, where C has *γινομένην* for *γενομένην*.

9 12 οὔτε νῦν. ἀλλὰ ἢ ἂν γινώσκω βέλτιστα ἐρῶ: most editors retain the Mss. reading here, supplying with οὔτε νῦν either λέγω, as Cl. does, or παρὰ γνώμην ἐρῶ, with Pp. But Steup, Stahl, and Hude adopt Reiske's and Madvig's conjectural reading of the passage: οὔτε νῦν ἀλλὰ ἢ ἂν γινώσκω βέλτιστα ἐρῶ. Steup doubts that a parallel could be found in Thuc. for supplying the verb in the second member of a sent. of this kind, and agrees with Stahl that to supply λέγω fits ill with the following ἐρῶ.

11 5 Σικελιώται δ' ἂν μοι δοκοῦσιν. ὥς γε νῦν ἔχουσι. καὶ ἔτι ἂν ἦσσαν δεινοὶ ἡμῖν γενέσθαι. εἰ ἄρξειαν αὐτῶν Συρακόσιοι: the Schol. seems to have had about the same view as Valla: οὐ τε νῦν εἰσι δεινοί, καὶ ἔτι ἦσσαν ἔσονται δεινοί, ἂν ὑπὸ Συρακοσίοις πάντες γένωνται, ἢ ὥς διάκεινται ὑπὸ τοῦ πολέμου. There is then an ellipsis after ἔχουσι of certain words, which must be supplied in thought, or which may have dropped out of the text. Cl. thought the ellipsis — οὐ δεινοὶ εἶναι — might be supplied in thought and this view is supported by L. Herbst, Zu Thuk. II, 81 ff. Steup accepts Cl.'s view that ὥς γε νῦν ἔχουσι is opp. to εἰ ἄρξειαν αὐτῶν Συρακόσιοι, but objects that no certain examples have been adduced of such ellipses to be supplied in thought as Cl. assumes; and he does not accept St.'s rendering of ὥς . . . ἔχουσι, "in comparison at least with their present condition," which would relieve the necessity of assuming either an ellipse or a lacuna. As ἂν is a fatal objection to supplying οὐ δεινοὶ εἶναι — the thought demanding not "they *would not* be formidable," but "they *are not* formidable" — Steup thinks the const. of the words to be supplied participial and for the lacuna after ἔχουσι he conjectures οὐ δεινοὶ ὄντες ἡμῖν ἡσυχάζουσι. Thus ἂν would be construed only with γενέσθαι. For a different view of this passage, see Marchant, Cl. Rev. IX, 309 f.

12 4 δίκαιον ἐνθάδε εἶναι: Cl.'s rendering of ἐνθάδε εἶναι is *innerhalb der Grenzen unserer Machtsphäre*, Steup's *im hiesigen Gesichtskreise*, and the latter comments: "The apparently pleonastic εἶναι, which indicates the sphere under consideration (see on ὥς παλαιὰ εἶναι 1. 21. 8; ὥς ἐκὼν εἶναι 2. 89. 29; τὸ ἐπὶ σφῶς εἶναι 4. 28. 5), is in an unusual manner connected with a nonarticular adv. Cf. τὴν πρώτην εἶναι Hdt. 1. 153. 18; κατὰ δύναμιν εἶναι Isae. 2. 32; εἰς δύναμιν εἶναι Plato, Polit. 300 c; κατὰ τοῦτο εἶναι Plato, Prot. 317 A. The omission of εἶναι in Laur. can be due only to a copyist's slip." Cl. has, further, the following critical note: "H. Usener, N. Jahrb. CV, p. 744 f., having learnedly and acutely proved for Attic prose a contract pre. δεῖν for δέον, as πλεῖν for πλέον, thinks that neglect of this fact has led to a copyist's mistake, so that Thuc.'s ἐνθα δεῖν (i.e. δέον) has become the vulg. ἐνθάδε εἶναι. Tempting as this conjecture is, it is not necessary. Against Usener's doubt about ἐνθάδε after ὑπὲρ ἡμῶν, is to be considered that

ἐνθάδε by no means refers only to Athens and the immediate vicinity, but to the whole sphere of the Attic hegemony, and hence gives to ὑπὲρ ἡμῶν a very appropriate expansion. On the other hand ἐνθα δεῖν = δεῖον after δίκαιον would be weak tautology: 'It is right to expand our means there where it is right.' Besides it would be hard to explain why Thuc. out of a number of passages where δεῖον occurs (4. 17. 8; 5. 53. 3, 66. 12; 6. 23. 9; 7. 15. 7; 8. 6. 32, 94. 11) should have preferred δεῖν only in this one passage."

12 4 καὶ μὴ ὑπὲρ ἀνδρῶν φυγάδων τῶνδε ἐπικουρίας δεομένων κτέ.: Usener (ibid. 745) objected to φυγάδων and proposed φοιτάδων, *tramps*. Now it is indisputable that the Eggestaeen ambassadors, who are here designated in the traditional text as φυγάδες, in reality were not fugitives. But the question is whether Thuc. may not have let them be so called. In the foll. rel. sent. the words τῷ τοῦ πέλας κινδύνῳ, αὐτῶν λόγους μόνον παρασχομένους indicate that the Eggestaeans, in case the Athenians should go to Sicily, would themselves run no risk and contribute nothing to the war. These statements were in so far not confirmed by the later actual events as described by Thuc., as we read in 62. 13, 98. 2 of Eggestaeen cavalry who joined the Athenians, in 7. 57. 60 of Eggestaeans among the allies of the Athenians before Syracuse, in 62. 17 of 30 talents received by Nicias in Sicily from the Eggestaeans. But the words of Nicias are also in conflict with a fact known at the time. Acc. to 8. 3 the Eggestaeen ambassadors had appeared at Athens with 60 talents, and this sum was doubtless present not merely λόγῳ. If then Nicias in the rel. sent., with regard to the Eggestaeans, purposely omitted reference to an undoubted fact, he might have called the Eggestaeans here, in spite of the truth, φυγάδες. For both deviations from the truth occasion was offered by the presence, otherwise surely unwelcome to Nicias, of Leontine φυγάδες (19 2), of which no direct mention is made anywhere in the speech. Besides, for Thucydidean orators to allow themselves prevarications is by no means unheard of. See the false assertions of Brasidas 4. 85. § 7, to which St. refers, and cf. the untrue statement of the Corinthians about Epidamnus 1. 38. § 6. So we need neither doubt the correctness of the traditional reading here, nor see, with Cl., in φυγάδων a reminder of the Trojan origin of the Elymians (2. 13 τῶν Τρώων τινὲς διαφυγόντες Ἀχαιοῖς). J.S.

15 16 καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες κτέ.: Cl. suggested διαθέντος (gen. abs.) for διαθέντα. Schütz and others have suggested the loss after τὰ τοῦ πολέμου of a ptc. or fin. verb (e.g. ἀχασθέντες, καταπαύσαντες τῆς ἀρχῆς, ἀφελλόμενοι, κατέπαυσαν) governing διαθέντα, but this is unlikely. How easily διαθέντι τὰ τοῦ πολέμου could be mis-copied as διαθέντα τὰ τοῦ πολέμου, and how little need there was by the side of πολέμοι καθέστασαν and ἄλλοις ἐπιτρέψαντες τὴν πόλιν for express mention of the deposition of Alcibiades, scarcely requires remark.

11. Schütz (Ztschr. f. d. Gymn. XXXIII, 88) was the first to recognize that τὴν πόλιν, not (with the Schol.) τὰ τοῦ πολέμου, must be understood as object with ἄλλοις ἐπιτρέψαντες. Besides the difficulty in the separation of τὰ τοῦ πολέμου from

ἐπιτρέψαντες, to supply that object would limit ἄλλοις to the other generals in Sicily. J.S.

17 1 καὶ ταῦτα ἡ ἐμὴ νεότης . . . ὥμιλῃσε καὶ . . . ἔπεισε: Steup substitutes κἀνταῦθα for καὶ ταῦτα and in a critical note expresses himself substantially as follows: It is now generally agreed that καὶ ταῦτα . . . ὥμιλῃσε cannot be taken, with Arn., as = καὶ ταῦτα ὁμιλήσασα ἔπραξε. Against St.'s view ταῦτα ὥμιλῃσε = ταύτην τὴν ὁμιλίαν ὥμιλῃσε there is no gram. objection, and the addition of the instrum. dat. λόγοις πρέπουσιν would be permissible. But in a sent. containing a summary of what Alcibiades had accomplished — and ταῦτα ἔπεισε could mean only: *hereto*, i.e. to this alliance with you and this hostility to Sparta, *has persuaded, induced* — the coördination of ὁμιλεῖν with the far more important πείθειν is incredible. Cl. was inclined to strike out ὥμιλῃσε, as was also L. Herbst (Zu Thuk. II, 86 ff.). But besides the fact that in Bekker's Anecd. I. 110 (Θουκυδίδης ἔκτῳ· καὶ λόγοις ὥμιλῃσα τρέπουσιν (sic) ἀντὶ τοῦ συνεγερόμεν) there is a manifest reference to our passage, it would be hard to explain how ὥμιλῃσε got into the text. Besides ἐς τὴν Πελοποννησίων δύναμιν, which taken with ὥμιλῃσε offers no difficulty, could hardly be explained without it, for "against the power of the Peloponnesians" could hardly be expressed by simple ἐς. Nor would it be easy to show why Alcibiades should use about his activity πείθειν and not some general expression like πράσσειν or διαπράσσεσθαι.

Bearing in mind that Thuc. uses here the aor. of ὁμιλεῖν, we have, Steup thinks, choice only between changing (with v. H., following Badham's conjecture) ὥμιλῃσε into ὁμιλήσασα, or καὶ ταῦτα into κἀνταῦθα. The latter is the more prob. The former corruption is not so simple a matter, whereas κἀνταῦθα was miscopied into καὶ ταῦτα in 3. 66. 14, as κἀν τούτῳ into καὶ τοῦτο 3. 45. 14. Besides, by restoring κἀνταῦθα we get the advantage that Alcibiades then in our sent. merely speaks of his deportment in securing the aforementioned results without referring thereto by the strange expression ταῦτα ἔπεισε. The Athenians acc. to 16. 28 should test the matter whether the orator manages τὰ δημόσια του χεῖρον. It is therefore quite proper that Alcibiades goes into the matter of his action against the states within the jurisdiction of Sparta and emphasizes the fact that in spite of his youth and the folly ascribed to him he has known how to negotiate λόγοις πρέπουσιν with these states and to bring them ὀργῇ πίστιν παρασχομένη over to the Athenians.

17 11 ὁ τι δὲ ἕκαστος . . . ταῦτα ἐτοιμάζεται: H. Usener (Rh. Mus. XXV, 587) conjectures ὅτι for ὁ τι and σχεδιάζεται for ἐτοιμάζεται. For σχεδιάζεται he cites Photius, Lex. 1. p. 219 Nab. ἐσχεδίαζον: ἡτοίμαζον. ταῦτα in his view is the "apparatus belli pacisque" of the preceding sent. Cl. and St. both accept ὅτι, and the former thinks ταῦτα should be changed to τοῦτο. See Herbst, Zu Thuk. II, 88 ff. J.S.

17 17-21 καὶ μὴν . . . ὥπλισθη: besides Cl.'s chief reason for suspecting this passage, namely that μόλις ἐν τῷδε τῷ πολέῳ is out of place in a speech of the youthful Alcibiades, Steup would emphasize the foll. three additional points:

(1) That to call the land of the ἄλλοι "Ἕλληνες as contrasted with the Siceliotes, i.e. the Hellenic mother country, ἡ Ἑλλάς, is against Thucydidean usage, with whom ἡ Ἑλλάς elsewhere means the territory occupied by Hellenes (see on 1. 2. 1). (2) Even if Thuc. from a certain period (see Einl. zu B. 14. p. xxxii) on regarded the ten years' war, the succeeding interval, the Sicilian expedition, and the Decelean war as a single great war, it was impossible, though elsewhere he might let a speaker say τὰ δέοντα (1. 22. 6), here to put into Alcib.'s mouth ἐν τῷδε τῷ πολέμῳ. In the spring of 415 no one could speak of a continuance of the "war of the Peloponnesians and Athenians." See Ullrich, Beitr. 57 f. (3) After the words in § 3 καὶ οὐδεὶς . . . οὐτε τὰ περὶ τὸ σῶμα ὅπλοις ἐξήρτυται and in § 4 καὶ οὐκ εἰκὸς τὸν τοιοῦτον ὄμιλον κτέ., it is strange to find again in § 5 the hoplites of the Siceliotes discussed, and indeed in a less derogatory manner. — Besides this use of ἡ Ἑλλάς, the language of the passage offers other peculiarities, though these are of less moment for the question of genuineness. κομπεῖν is not found elsewhere in Attic prose: the transition from οὐτ' ἐκείνοις (ὀπλῖται εἰσιν) to οὐτε οἱ ἄλλοι "Ἕλληνες τοσοῦτοι (ὀπλῖται) ὄντες is strange (Badham conjectured οὐτ' ἐκείνοις); for ὀπλίτας ψεύδεσθαι, *falsified hoplites*, the only parallel cited is Xen. Anab. 5. 6. 35; and finally the expression ἡ Ἑλλάς ἱκανῶς ὥπλισθη, *Hellas was sufficiently provided with hoplites*, is unusual. The reading of the Mss. ὅσοι ἕκαστοι σφᾶς αὐτοὺς ἡρίθμουν, not ὅσους κτέ., is doubtless a slip due to the preceding ὅσοι περ, and not, with Cl., to be attributed to the imperfect expression of the interpolator. The occasion for the interpolation Cl. prob. rightly found in the remark 5. 68. § 2 about the uncertainty of numerical statements διὰ τὸ ἀνθρώπειον κομπῶδες. J.S.

18 15 διὰ τὸ ἀρχθῆναι ἂν ὑπ' ἑτέρων [αὐτοῖς κίνδυνον εἶναι], εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν: against Cl., Steup follows Usener (Rh. Mus. XXV, 587), with St. and others, in bracketing αὐτοῖς κίνδυνον εἶναι. Cl. made ἀρχθῆναι ἂν depend on κίνδυνον εἶναι, but there is no parallel for this const., since the inf. with ἂν can thus depend only on verba dicendi vel putandi. See St., Qu. Gr.² p. 4. The position is very much against taking ἂν with κίνδυνον εἶναι, rather than with ἀρχθῆναι. Besides, as St. shows, Thuc. nowhere else has κίνδυνον εἶναι τισι for κινδυνεύειν. Further, the juxtaposition of αὐτοῖς κίνδυνον εἶναι and εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν is scarcely to be paralleled elsewhere. *

19 2 καὶ Λεοντίνων φυγάδων, οἳ κτέ.: in favor of construing Λεοντίνων as gen. dependent on φυγάδων is the fact that Thuc. puts names of peoples regularly in the gen. with φυγάδες and φεύγοντες (7. 5. 17, 64. 12; 1. 26. 13, 113. 9, 10, 14; 3. 85. 4; 4. 52. 3, 75. 8, 76. 13; 7. 57. 42; 8. 100. 13). The only exception to this rule, 43. 15 καὶ Μεγαρεῦσι ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, (and with 120 light-armed fugitive Megarians (for φυγάς as adj., cf. 12. 4; 4. 76. 7), is easy to explain, if one assumes that Thuc. had in mind at first to speak only of light-armed Megarians and then added as an afterthought a further epithet (φυγάσιν). At any rate 43. 15, by reason of its exceptional character (in the added ψιλοῖς), proves nothing against the thirteen passages cited. Hence we must here, as well as in 1. 113. 1 and 4. 1. 12, make the gentile names depend on φυγάδων and τῶν φευγόντων, and

in 59. 17, where we have a patronymic instead of a gentile, the const. is the same. That Thuc. did not avoid the juxtaposition of gens. in different const. is clear from the examples cited by Steup, Rh. Mus. LVI, 450 (1. 45. 8, 50. 9, 53. 16, 100. 16, 141. 15; 3. 109. 12). Stahl suggests the insertion of *τινῶν* after *Λεοντίωνων*, but there is no *τινῶν* in 64. 12 or 4. 1. 12. J.S.

19 7 *παρελθὼν αὐτοῖς αὐθις ἔλεγε τοιάδε*: A. Weidner (Parerga Din. et Thuc. p. 14) commends, with Bk., the bracketing of *αὐτοῖς*. But all the better Mss. read *αὐτοῖς*, and it is in no wise objectionable, even though not necessary. *αὐθις* is placed after for emphasis. For *αὐτοῖς* with *παρελθὼν*, see on 15. 19. Cl. called attention to the fact that Thuc. introduces direct speeches with *ἔλεξε*, *ἔλεγε*, *εἶπε*, etc. (see on 2. 71. 6) without dat., the only exception being 3. 29. 11. Also modifying prep. phrases (with *ἐν* or *ἐς*) are exceptional, e.g. only 1. 85. 15; 4. 58. 9. *παραινεῖν* Thuc. uses, in introducing direct speeches, with dat. in 8. 21, without dat. 15. 19, 32. 20; 1. 139. 25; 2. 10. 11; *παρακελεύεσθαι* with dat. 67. 18; 4. 125. 23; without dat. 4. 9. 24. J.S.

20 7 *τό τε πλῆθος, ὡς ἐν μιᾷ νήσῳ. πολλὰς τὰς Ἑλληνίδας*: Steup's critical note is as follows: It is strange that Kr.'s rejection of *τὰς Ἑλληνίδας* has not been accepted by a single editor or commentator, though there are grave objections to the traditional reading. That Nicias, as has been supposed, has had occasion to emphasize esp. the Hellenism of the Sicilian cities with which Athens would have to contend, cannot be admitted. Alcibiades had found no fault on this point, certainly not in 17. 7 *ὅχλοις ξυμμείκτοις πολυανδρῶσιν αἱ πόλεις*, for nothing is against holding that in these words he referred solely to the mixture of population in the Sicilian cities out of various *Hellenic* components. Certainly in passages like 4. 33 *Ἀναξίλας . . . τὴν πόλιν αὐτὸς ξυμμείκτων ἀνθρώπων οἰκίσας Μεσσήνην ἀντωνόμασεν* and 4. 106. 3 *βραχὺν μὲν Ἀθηναίων ἐμπολιτεῦον (ἐν τῇ Ἀμφιπόλει)*, *τὸ δὲ πλεῖον ξύμμεικτον* no one thinks of barbarian constituents. Besides if Nicias had really wanted to emphasize Hellenism among the characteristics of the Sicilian cities he must have done this by means of a further epithet (as *μεγάλας* etc.), not by a supplementary restrictive appositive.

In the traditional text *τὰς Ἑλληνίδας* can signify gram. only "the Greek (cities), namely." With this interpretation L. Herbst (Philol. XVI, 333 ff.) maintains that our whole sentence, as far as the thought is concerned, means: "for the Hellenic cities, against which we purpose marching, are large, internally quiet, and numerous." But Herbst does not explain why Thuc. did not say simply that, why he put *τὰς Ἑλληνίδας* as appos. at the very end. To assert that *τὰς Ἑλληνίδας* at the beginning of the sentence would be misplaced is only an attempt to slip out of the difficulty, and the further view that these words at the end form a transition to *καὶ παρεσκευασμέναι τοῖς πᾶσιν ὁμοιότρόπως μάλιστα τῇ ἡμετέρᾳ δυνάμει* cannot be accepted. Even without *τὰς Ἑλληνίδας* nobody would think here of other cities than Hellenic. There would be no sense, therefore, in a transition to the words cited, which, further, do not follow immediately. The Athenians had no other than Hellenic opponents to expect in Sicily, nor could Nicias represent

others as to be reckoned with; for the Sicilian subjects of the Syracusans did not enter seriously into consideration, in fact Nicias actually mentions them only incidentally (16) *Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπ' ἀρχῆς χρήματα φέρεται*. There is, then, as little discrimination between Hellenic and non-Hellenic races as stressing the Hellenism of the Sicilian cities.

Impossible, finally, is Pp.'s view, namely, *τὰς Ἑλληνίδας*: *Graecas dico*, i.e. *quamvis solas Graecas, quae in illa insula sunt, civitates hic spectemus*. Not only gram. is it inadmissible to tack *τὰς Ἑλληνίδας* on to the last member of our sent. *τό τε πλῆθος . . . πολλὰς*, but in a material point of view it must be again emphasized here that Nicias thinks only of Hellenic antagonists of the Athenians, and hence stress upon this circumstance, even in mentioning the large number of Sicilian cities, must seem strange. A reader or commentator, however, might well feel called upon to note expressly that Nicias had in mind only the Hellenic cities of Sicily. J.S.

20 16. *Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπ' ἀρχῆς φέρεται*: this reading of Ms. G — *ἀπαρχῆς* the reading of ABCEFM being prob. a slip for *ἀπ' ἀρχῆς* — is accepted by Pp., Bm., Jowett, and adopted in Hude's text.

Bk., Kr., Bl., St., Cl. retain the vulg. — *ἀπὸ βαρβάρων τινῶν ἀπαρχὴ ἐσφύρεται* — which has the support of none of the best Mss. St. explains: "*ἀπαρχὴ ἐσφύρεται*, sc. *τῶν ἐκ τῆς γῆς*." Cf. Plato, Legg. 806 D *γεωργίαι δὲ ἐκδεδομέναι δούλοις ἀπαρχὴν τῶν ἐκ τῆς γῆς ἀποτελοῦσιν*, where the question is about the Helots. And so the Syracusans had permitted the land of some region of which they had become possessed to be held and enjoyed by the Sicels on condition that for revenue they pay in a certain proportion of the products. The passage of Plato shows that there is no reference to first fruits offered to gods or ancestors. *ἐσφύρειν* has the general sense of *bring in*, as 8. 45. 31." Cl. further suggests making *ἀπαρχῆς* depend on *ἀπὸ*: "and to the Syracusans a tax is paid out of the first fruits of some barbarians." Steup brackets the first *ἀπὸ* and renders, "to the Syracusans, however, money is paid also in consequence of their rule over certain barbarians." For the order *βαρβάρων τινῶν ἀπ' ἀρχῆς*, the misunderstanding of which he thinks led to the interpolation of the first *ἀπὸ*, he compares *τῆς Ποτειδαίας ἔνεκα ἀποστάσεως* 1. 57. 10; *τῶν Πηγίλων κατὰ ἔχθραν* 4. 24. 5; *τοῦ ἀφανοῦς τούτου διὰ τὸ ἀτέκμαρτον δέος* 4. 63. 1. For *ἀπὸ*, in consequence of, cf. 1. 68. 3; 2. 49. 4, 63. 1.

As against the unsupported vulgate reading Steup adds that, apart from *ἐσφύρειν* not being usual of revenues paid in by subjects, the mention of *ἀπαρχή* accruing to the Syracusans does not fit the context, since *ἀπαρχή* means only a tribute in kind, i.e. first fruits from the field (cf. the passage cited above from Plato), whereas here the question is still of the *χρήματα*, not yet of the *σίτος* (18). That *ἀπαρχή* never = *φόρος*, but always designates a part taken from a whole, and so with reference to tribute can only mean "tribute quota" — which would not suit here — is shown by Boeckh, Stsh. II³, 382 ff.

21 10 *καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσόμενοι καὶ ὅτε τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἦλθετε ἐπὶ τινα*: after *στρατευσόμενοι* the Mss. read *καὶ οὐκ ἐν*. That this makes no

sense and is a case of dittography after the preceding *καὶ οὐκ ἐν* is generally recognized, but the remedies proposed differ widely. G. Hermann (Zu Vigerus⁴, p. 772), Bk., and Bm. would add nothing after striking out *οὐκ ἐν*, but no parallel has been cited to support *καὶ* alone in such a const. Cl. adopted Goeller's conjecture *καὶ εἰ* (omitting *ἐν*, which Goeller retained); but Stahl is prob. right in his objection that *ἡλθετε* is historical, not hypothetical, since in a condition we should expect *imperf.*, not *aor.* *οἱ*, proposed by L. Herbst (Philol. XVI, 337 ff., and Zu Thuk. II, 93 ff.), is objectionable as a local designation by the side of *τοῖς τῆδε ὑπηκόοις ξύμμαχοι*. For these reasons Steup adopts, with Stahl and Hude, Portus' conjecture *δτε*, omitting *οὐκ ἐν*. His objection to *ἐν τοῖς τῆδε ὑπηκόοις* is that this would mean "in the territory of your allies here" (cf. *διὰ τούτων*, *through* (the territory of) *these*, 3. 101, 3, and see on 3. 92, 2); for Stahl's view that *τοῖς ὑπηκόοις* is neut. is without support in Thucydidean usage. By the const. assumed in the text *τοῖς τῆδε ὑπηκόοις* gives sufficient support to *ξύμμαχοι*, which would otherwise stand too much alone, and all ground is removed for Stahl's contention that *ξύμμαχοι* is a gloss to *ὑπηκόοις*. Nicias could, however, hardly expressly oppose to the Sicilian expedition help sent by the Athenians in the *territory* of their near-by dependents; there would be no object in entirely excluding attacks upon the territory of enemies of subjects of the Athenians. What Nicias would set against each other is manifestly, on the one hand, help for subject-states at points whence all that was found further requisite for warfare could be got easily out of friendly territory, and, on the other hand, the expedition planned in the interest of the Egestaeans into a strange country, from which the procuring of further necessities would be incomparably more difficult. The parallels cited in the text note for *θεν* referring to *τινα* are sufficient, so that there is no need here to render *θεν* "from a point where," though 1. 89. 15 (*διεκομίζοντοθεν ὑπεξέθεντο παίδας καὶ γυναῖκας*) shows that sense to be possible.

21 13 *ἐξ ἧς μηνῶν οὐδέ τεσσάρων τῶν χειμερινῶν ἀγγελον ῥάδιον ἐλθεῖν*: besides the fact that the position of *οὐδέ* is opp. to taking it with *ἀγγελον* (see text note), Steup approves the objection of W. E. Heitland (Jour. of Philol. XXIV, 4 f.) to the thought thus yielded. It is hard to see why in winter it should have been so much less possible for reinforcements to reach Sicily from Athens, than for a messenger to come from Sicily to Athens. Steup thinks the commentators have generally construed *οὐδέ* not with *μηνῶν τεσσάρων*, but with *ἀγγελον* because they have universally taken *τῶν χειμερινῶν* as epexegetical, which const. he holds to be impossible if *οὐδέ* is taken with *μηνῶν τῶν χειμερινῶν*. He formerly (see Thuk. Stud. 78 ff.) thought the passage corrupt, but now regards the difficulty removed by taking *τῶν χειμερινῶν* as part. gen., "from which not even in four months of the winter (months, i.e. in winter not even in four months)," supplying *μηνῶν* with the adj., as 1. 10. 9 (*τῶν πέντε τὰς δύο μόρας*); 4. 57. 5 (*φρουρὰ μὲν τῶν περὶ τὴν χώραν*); 5. 60. 5 (*ἐπὶ ἀνδρῶν τῶν ἐν τέλει στρατευομένων*). For juxtaposition of gens. in different const., see App. on 19. 2. Steup argues that the passage cited from Hdt. (2. 68. 1) implies that there were more than four *χειμέριοι μήνες*

and that his (part. gen.) const. removes all contradiction of our passage with 5. 20. § 3, from which latter passage he is convinced that Thuc. treated summer and winter as half years. See Thuk. Stud. II, 76 ff. and Einl.⁴ p. lv f.

While the part. gen. const. is possible here, it seems neither necessary nor natural: on the other hand there seems to be no impossibility in taking τῶν χειμερινῶν as expegetical even if οὐδέ is read just where it stands.

23 2 πλὴν γέ πρὸς τὸ μάχιμον αὐτῶν, τὸ ὀπλιτικόν: Jowett's explanation is satisfactory: "It is better to suppose the words, though where they stand they may be rhetorically faulty, to be a qualification introduced somewhat out of place by Nicias, and in harmony with the general spirit of his speech. 'Except indeed as regards the number of hoplites which they can put into the field.' 'For in that respect equality is impossible' is the suppressed premise. While exhorting the Athenians, he is secretly discouraging them. 'You must do all you can to be a match for your opponents' is the general drift of the previous chapter, and yet he throws in by the way, 'but in the great arm of war you cannot be a match for them.' This explanation is in some degree confirmed by the parallel sentiment uttered from the Syracusan point of view, 6. 37. 5, οἷς γ' ἐπίσταμαι οὐθ' ἔππους ἀκολουθήσοντας . . . οὐθ' ὀπλίτας ἰσοπλήθει τοῖς ἡμετέροις."

Cl. also retained the Mss. reading, explaining, "there can be no question of our opposing to their whole fighting force an equally numerous body of hoplites"; and he understands with τὸ ὀπλιτικόν, from the context, ἀντίπαλον παρασκευάζεσθαι οὐχ οἷον τέ ἐστιν.

Steup considers the traditional text incapable of satisfactory explanation, and adopts with Stahl the conjecture of Ulrichs (Philol. XVII, 347) τὸ ἱππικόν. He urges esp. that Nicias cannot possibly have admitted, "of course we cannot hope to rival them in the number of their hoplites"; for Nicias had spoken before (20. 13) merely of πολλοὶ ὀπλῖται of the Siceliotas, not of superiority in this respect, and the necessity of περὶ πολὺς (21. 2) was based not on the many hoplites, but on the numerous cavalry of the Siceliotas. If now in addition to the unquestioned superiority of the Siceliotas in cavalry (20. § 4, 21. § 1) were added also superiority in hoplites, the expressions μὴ ἀντίπαλον μόνον and ὑπερβάλλοντες τοῖς πᾶσι would be simply unintelligible.

The objection that has been urged against τὸ ἱππικόν for τὸ ὀπλιτικόν, namely that Nicias advised (22. 4) taking along τοσούτας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντέχουσι, Steup thinks unwarranted. For thereby the Athenians would by no means necessarily be ἀντίπαλοι πρὸς τὸ ἐκείνων ἱππικόν, esp. as the Siceliotas too had many archers (20. 13). But as μάχιμον is unsatisfactory on formal grounds with τὸ ἱππικόν as well as with τὸ ὀπλιτικόν, Steup proposes the sup. τὸ μαχμώτατον αὐτῶν, τὸ ἱππικόν, "their best fighting branch, the cavalry." For similar change of positive (in the Mss.) to superlative, cf. 14. 13. 22.

31 3 ὅμως δὲ τῇ παρουσίᾳ ῥώμῃ διὰ τὸ πληθὺς ἐκάστων ὧν ἑώρων τῇ ὄψει ἀνεθάρσουν: Cl. thought the traditional text, which was first decidedly objected to by St., could be retained if we rendered: "still in the feeling of superiority due to

the multitude of all that they saw before their eyes they recovered courage." In support of his rendering of *ῥώμη* Cl. maintained that the noun, like the corresponding verb (2. 8. 1. 14; 4. 72. 5; 8. 78. 5), never means in Thuc. organic strength alone, but *courage or confidence* (4. 29. 9; 7. 18. 8, 42. 14; even 1. 49. 12; 2. 43. 30; and 5. 15. 7; 6. 85. 5; 7. 63. 23, 77. 5). But Steup perhaps rightly holds that such a meaning is forced in passages like 4. 18. 9 and the last four of those cited immediately above. Steup, however, objects chiefly to the intolerable circumstantiality of expression in *τῇ ῥώμῃ ἀνεθάρσουν*, with Cl.'s interpretation. To St.'s change in the text — namely to bracket *διὰ τὸ πλῆθος . . . ἑώρων* and change *τῇ παρούσῃ ῥώμῃ* to *τῆς παρούσης ῥώμης* — he objects that the meaning *military force or army*, which must be assumed for *ῥώμη* under these circumstances, occurs nowhere else in Thuc. Steup would bracket *τῇ παρούσῃ ῥώμῃ* as a marginal explanation of *διὰ τὸ πλῆθος ὄψει*. With Classen, he takes *τῇ ὄψει* with *ἑώρων* as emphasizing the actuality of the causes of the *ἀναθαρσεῖν* in the face of vague fears. Against St.'s objections to this form of expression, Steup cites 3. 112. 15 *οὐ καθορωμένους τῇ ὄψει* and 4. 34. 22 *ἀποκεκλημένοι τῇ ὄψει τοῦ προορᾶν*.

31 ὁ παρασκευὴ γὰρ αὕτη [πρώτη] ἐκπλεύσασα μιᾷ πόλεως δυνάμει Ἑλληνικῇ πολυτελεστάτῃ δὴ καὶ εὐπρεπεστάτῃ τῶν ἐς ἐκείνον τὸν χρόνον ἐγένετο: the passage is probably corrupt. Cl. suspected not only *πρώτη* but *πρώτῃ* . . . Ἑλληνικῇ, all which v. H. brackets. But the words *ἐκπλεύσασα μιᾷ πόλεως δυνάμει Ἑλληνικῇ* fit in, materially, with 30. 6 *αὐτοὶ δ' Ἀθηναῖοι . . . ἐπλήρουν τὰς ναῦς*, and the restriction of the main thought which they contain seems even necessary when we think of the Persian wars and the fleet of Xerxes. Nor is there any serious formal objection to the addition of these words to *παρασκευή*. But it is little probable that Thuc. should have called this *παρασκευή*, as compared with that which later sailed for Sicily under Demosthenes (7. 20. § 2), *ἡ πρώτη*. He uses *ἡ πρώτη παρασκευή* in 44. 1 of the total of forces which united at Coreyra, whereas here *παρασκευή*, while designating the most important part, was still only a part of the forces. Hence we must not insert *ἡ* before *πρώτη*, but bracket *πρώτη*, with A. Hauvette (Extraits de Thucydide, Paris, 1898).

Further it is to be observed that in the words *πολυτελεστάτῃ δὴ καὶ εὐπρεπεστάτῃ τῶν ἐς ἐκείνον τὸν χρόνον*, Thuc. has in mind, as is shown by what follows, the whole armament, and not exclusively the number of triremes and hoplites. The following sentences are to show that the assertion made is valid even in spite of the *ἀριθμῷ νεῶν καὶ ὀπλιτῶν οὐκ ἐλάσσων παρασκευή*, with which once Pericles had sailed against Epidaurus and Hagnon against Potidaea. Possibly the expedition in question is cited in comparison esp. for the large number of Athenian hoplites then levied; at any rate this was its chief distinction as against the *παρασκευή* of 2. 23. § 2, 25. § 1. Unfortunately Thuc. has not entered into details of the Athenian *παρασκευαί* of the period before the Peloponnesian war, and esp. not of the fleet fitted out by them for war with Xerxes (1. 74. § 1; cf. 1. 14. § 3). J.S.

32 15 ἀλλὰ καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοῦδε λόγοι ἀπὸ τε ἄλλων [τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων] καὶ Ἑρμοκράτης κτέ.: against the common view that τοιοῦδε λόγοι refers to the speeches of Hermocrates and Athenagoras, Steup argues: not only does Thuc. nowhere else unite two speeches thus in one announcement, but also we get in this way no proper connection of our sent. with the preceding, and no proper antithesis between ἀπὸ τε ἄλλων κτέ. and καὶ Ἑρμοκράτης κτέ. Further with this view of τοιοῦδε λόγοι the transition in c. 35 from the speech of Hermocrates to that of Athenagoras is unsatisfactory; for the circumstance that speeches like those of Hermocrates and Athenagoras were made could not possibly be opposed by means of ἀλλὰ to the remark that the reports coming into Syracuse about the expedition of the Athenians were discredited (cf. 45. 4 οὐκέτι ἠπίστανται), since Athenagoras belonged to the incredulous majority. If τοιοῦδε λόγοι had the meaning assumed, to the contrary speeches of others must be opposed not the one speech of Hermocrates, but also that of Athenagoras. Besides, if the speech also of Athenagoras were included under τοιοῦδε λόγοι, we should have expected in c. 35 after the words καὶ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπε an immediate transition to the speech of Athenagoras (cf. 1. 36. § 4; 6. 81), and not that there would be first several sentences about the effect of Hermocrates' speech.

Cl. explained τοιοῦδε λόγοι, "as indicated in the intervening clause τῶν μὲν πιστευόντων . . . τῶν δὲ τὰ ἐναντία λεγόντων." But such a reference of τοιοῦδε seems hardly possible and a proper connection of our sent. with the preceding is not won thereby. Also with St.'s bracketing of τοιοῦδε the lack of connection with the preceding sent. remains. That speeches were made in a mass meeting by others as well as by Hermocrates cannot be regarded as a proper antithesis to what is said before. There is a further difficulty, hitherto unremarked it seems, not touched by St.'s conjecture. It is strange that after the statement concerning the rumors reaching Syracuse, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν, the credulous Syracusans and the incredulous are both mentioned just alike. Consideration of this point leads to the conclusion that the trouble is not with τοιοῦδε, but with τῶν μὲν πιστευόντων . . . λεγόντων, as a gloss due to a misinterpretation of τοιοῦδε. These words being bracketed, we understand under τοιοῦδε λόγοι speeches which like that of Hermocrates are opposed to the dominant sentiment of the Syracusans.

34 5 ξυμμαχίαν ποιῶμεθα [ἡμῖν]: St., followed by Bm., brackets ἡμῖν, on the ground that *procure an alliance for ourselves* would be ξυμμαχίαν προσποιῶμεθα or ξυμμαχίαν ποιῶμεθα αὐτοῖς. He thinks ἡμῖν a copyist's error induced by the following ἢ μή, or a marginal explanation to ὡς κοινὸς ὁ κίνδυνος, that crept into the text at the wrong place. Cl. regarding ποιῶμεθα as assimilated by a copyist to πειρώμεθα (3) wrote with Stephanus ποιῶνται, on account of the intolerable ἡμῖν (for ἡμῖν αὐτοῖς) — which, however, Pp., Bl., and Kr. retain — and to avoid change of subject. Steup, who adopts, with Hude, the conjecture of Koraes, ξυμμαχίδα ποιῶμεθα

ἡμῖν, that the reference to Italy may be quite clear, cites 2. 7. 7 πόλεις ξυμμαχίδας ποιοῦμενοι. For ἡμῖν (added as antithesis to Ἀθηναίους) = ἡμῖν αὐτοῖς, he compares 2. 71. 8 ὑμῶν = ὑμῶν αὐτῶν, and refers to the corresponding use of σφίσι, σφῶν, and σφῆς (see his note on 4. 28. 27). With all the changes proposed the general sense reached is the same, so that we are at any rate sure of Thuc.'s meaning.

34. 21 περὶ τῆς Σικελίας κτέ.: Steup reads *ὅτι οὐ περὶ τῇ Σικελίᾳ πρότερον ἔσται ὁ ἀγὼν ἢ [τοῦ] ἐκείνους περαιωθῆναι τὸν Ἰόνιον* and renders, *that not on the coasts of Sicily will the contest be before they have effected the passage of the Ionian sea, i.e. they cannot show themselves on our coasts until they have effected the passage of the Ionian sea, in which they will meet with resistance.* For περὶ with dat. in a local sense, cf. Hom. Σ 453 μάραντο περὶ Σκαίῃσι πύλῃσιν. For πρότερον ἢ with inf., cf. 1. 69. 21; 2. 40. 11; 6. 58. 2; 8. 45. 29.

Steup contends that from the manner in which the orator has begun to explain his plan and in which he continues (note esp. καταπληγένας τῷ ἀδοκῆτῳ § 6, and εἰ δ' ἴδοιεν παρὰ γνώμην τολμήσαντας § 8), it is clear that in the sent. before us Hermocrates does not refer to the sequence of two combats, but means that the Athenians must fight for the passage of the Ionian sea, for the way to Sicily. But to get this thought, he contends that τοῦ, which hinders the connection of ἢ with περαιωθῆναι, must be removed. Bauer had already suggested bracketing either τοῦ or ἢ, but it can only be τοῦ, since the const. οὐ πρότερον τοῦ does not occur in Thuc. The remark of the Schol. on πρότερον . . . ἢ in 1. 69. 21 — τὸ ἢ ἀντὶ τοῦ ἤπερ — shows that it might have occurred to a commentator to add something to explain ἢ here. The τοῦ being removed, there is no longer any need to write περὶ τῆς Σικελίας. For the thought indeed it is better if even in the first member the question is of the place of conflict. The fate of Sicily could be decided even at the Iapygian promontory, so that the mention here of a prize of conflict would be inappropriate. As to περὶ Σικελίᾳ (local), see for other peculiarities of speech in orations of Hermocrates notes on 79. 14 and 4. 59. 3.

36. 6 οἱ γὰρ δεδιότες ἰδίᾳ τι βούλονται τὴν πόλιν ἐκπληξιν καθιστάναι. ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπληυγάζωνται. καὶ νῦν αὐταὶ αἱ ἀγγελίαι τοῦτο δύνανται: Steup recognizes that Cl.'s τὸν σφέτερον gives a formally correct text, but argues that the material difficulty is not touched, since neither here nor in the further course of the speech is the slightest explanation given as to the nature of the personal fear on the part of the spreaders of the reports. So, considering that there are repeated references further on in the speech to plans of these people that menace the state, esp. 38. § 2, where the very form of expression recalls our passage (οἷς ἐγὼ νῦν πρῶτον, ἀλλ' αἰεὶ ἐπίσταμαι . . . βουλομένους καταπληγένας τὸ ἑμέτερον πλῆθος αὐτοῦς τῆς πόλεως ἄρχειν), he suggests that the trouble comes from the puzzling expression δεδιότες, which the copyists miswrote for διώκοντες or διανοηθέντες. With this change the difficulty of τὸ σφέτερον is removed, and Athenagoras would say: "Those who have a private end in view wish to put the state into a panic, that by the general fear they may cover up their own design." Quite naturally would follow then καὶ νῦν αὐταὶ αἱ ἀγγελίαι τοῦτο δύνανται.

"and so now this is the meaning (object) of these reports," i.e. the spreaders of the reports have an object in view and would by causing a general panic hide their designs.

Jowett suggests that with τὸ σφέτερον we must not supply δέος from τῷ κοινῷ φόβῳ, but understand it as "the state of their own mind" or "their own consciousness of guilt."

37 9) τήν τε ἄλλην παρασκευήν ὅσῃν δεῖ ἐπὶ πόλιν τοσὴνδε πορισθῆναι οὐκ ὀλίγην οὔσαν: the view adopted in the text is Cl.'s. Steup urges that this clause cannot be taken as *third* member, correl. with the preceding; for since the ἄλλη παρασκευή, however understood, could be brought to Sicily only by ship, it would not be appropriate to put alongside the difficulty of the passage of ships without lading the difficulty of transport of the ἄλλη παρασκευή. Further, the third member would have to be about something in which the Athenians, if they should really come, would be ill off, not about something in general needful in such undertakings. Hence, before οὔσαν, οὐκ or οὐκ ἂν must have dropped out.

38 14 τοὺς δὲ τὰ τοιαῦτα μηχανωμένους κολάζων κτέ.: such is the reading of the Mss. H. Weil (Revue de Philol. N.S. II, 1878, 92) objects that κολάζων makes the orator assume a responsibility that belongs to the sovereign people, hence, bracketing δέ, he changes κολάζων to κολάζειν. Against this Cl. argues: Athenagoras had just referred to the unrest of the Syracusan state, the freq. τυραννίδες, as well as the δυναστεῖαι ἄδικοι consequent upon the στάσεις πολλαὶ καὶ ἀγῶνες, the former to be feared from successful attempts of democratic leaders, the latter from secret plots of oligarchic factions. Designs upon the tyranny must be met by personal opposition; he must justify his course before the people, but he must himself have authority to punish with all its consequences. The one is expressed concisely and clearly in ὑμᾶς μὲν τοὺς πολλοὺς πείθων, the other in τοὺς δὲ τὰ τοιαῦτα μηχανωμένους κολάζων. κολάζειν indicates not so much the act of punishing as bringing to account with all the necessary procedure. After a circumstantial statement of the course to be taken against such democratic attempts, emphatic transition must be made to oligarchic matters by τοὺς δ' αὖ ὀλίγους (19).

Steup considers both Cl.'s and Pp.'s explanations untenable. He argues that τοὺς τὰ τοιαῦτα μηχανωμένους are certainly identical with (§ 2) οὗς . . . αἰεὶ ἐπίσταμαι ἦτοι λόγους γε τοιοῦσδε καὶ ἔτι τούτων κακουργοτέροις ἢ ἔργοις βουλομένους καταπλήξαντας τὸ ὑμέτερον πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν. But in l. 20 of the ὀλίγοι it is said μάλιστα γὰρ δοκῶ ἂν μοι οὕτως ἀποτρέπειν τῆς κακουργίας. Further τοὺς τὰ τοιαῦτα μηχανωμένους are undoubtedly the same as the promulgators of the disturbing reports; and acc. to 40. § 1 the ὀλίγοι are these very promulgators. How then could the ὀλίγοι be distinguished from τοὺς τὰ τοιαῦτα μηχανωμένους?

Stahl and Hude also adopt Weil's conjecture.

40 6 ἥπερ τὸ τῆς πόλεως: Kr.'s rejection of these words has been approved by all the leading editors except Classen-Steup and Boelme-Widmann. ἥπερ, which is rare in Attic prose (cf. O. Schwab, Beiträge zur hist. Syntax d. gr. Sprache

IV, 1, p. 27), is found, outside of Homer, esp. in Hdt. (e.g. 6. 123. 7; 8. 144. 14; 9. 26. 39). For general similarity of the speech of Thuc. to that of Hdt., see O. Diener, *De Sermone Thuc.* quatenus cum Herodoto congruens etc., Leipzig, 1889). As to Kr.'s further objection that Thuc. uses τὸ τῆς πόλεως πλήθος elsewhere only in 3. 47. 5 (τῆς ἀντικαθισταμένης πόλεως τὸ πλήθος ξύμμαχον ἔχοντες), which he claims is of a different character, the difference is not easy to see: nor can we understand why Thuc., who in speeches uses τὸ ὑμέτερον πλήθος (38. 6; 3. 37. 28) and τὸ πλήθος ὑμῶν (3. 66. 7), in a passage where the people could not be addressed, might not once let an orator say τὸ τῆς πόλεως πλήθος. Athenagoras would seem by adding τῆς πόλεως esp. to emphasize the fact that the people belong to the πόλις, for he is giving an explanation of τὸ τῆς πόλεως ξίμασι κοινόν (4), whose furtherance he wishes to bring home strongly to the oligarchs. If τῆς πόλεως be added for this reason, its attrib. position (see Kr. Spr. 50. 8. 7) is easily explained; and Thuc., it must be remembered, sometimes places even a part. gen. between art. and noun (see on 62. 19). Furthermore, without these words, καὶ ἴσον καὶ πλέον requires some explanation.

41 7 οὐδεμία βλάβη τοῦ γε τὸ κοινὸν κοσμηθῆναι . . . (τὴν δ' ἐπιμέλειαν καὶ ἐξέτασιν αὐτῶν ἡμῖς ἔξομεν). καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἅμα ἐς τε κατασκοπὴν καὶ ἣν τι ἄλλο φαίνεται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη καὶ ὅτι ἀναισθώμεθα ἐς ὑμᾶς οἴσομεν: Steup argues that τὴν δ' ἐπιμέλειαν . . . ἔξομεν as a parenthesis would be intelligible only if, in the view of the orator, the care for the procuring of horses, arms, etc., but not for the διαπομπαί, belonged to the strategē. But against that are not only the words τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη but also the following καὶ ὅτι ἀναισθώμεθα ἐς ὑμᾶς οἴσομεν, for the former must be understood of a part of the διαπομπαί, the latter of all the διαπομπαί. Further if καὶ τῶν . . . διαπομπῶν be correlated with τοῦ γε τὸ κοινὸν κοσμηθῆναι, there is a lack of connection between τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη and what goes before. Before mentioning that part of the διαπομπαί had been cared for by the strategē, it should be stated, in correspondence with the remark about the care for procuring horses, arms, etc., how the chief part of the διαπομπαί was managed.

If it be impossible then to take τὴν δὲ ἐπιμέλειαν . . . ἔξομεν as a parenthesis, Abresch's conjecture — τοῦ γε for τοῦ τε (8) — must be accepted. But there are other difficulties. As Cl. rightly says, τὴν ἐπιμέλειαν καὶ ἐξέτασιν ill accords with τῶν πρὸς τὰς πόλεις διαπομπῶν, and with the latter words to supply only τὴν ἐπιμέλειαν ἔξομεν is hardly allowable. Then too in connection with the words τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη, if in the preceding sent. the question is not only of the care for procuring horses etc., but also of the care for the διαπομπαί, there should be a hint that now only the διαπομπαί are in mind. We need, therefore, for καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν a special verb, perhaps ἐπιμελεσόμεθα after ἐπιτήδειον. Finally, to get a better connection for καὶ ὅτι ἀναισθώμεθα, we must regard τὰ δὲ καὶ ἐπιμελελήμεθα ἤδη as a parenthesis, and for this the contents of the passage suit very well, since the words refer to the past, whereas the orator in general speaks of the future.

46 14 ἀ ὄντα ἀργυρᾷ πολλῶ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο: Meineke (Hermes III, 372) conjectured ἐπάργυρα, *silver-plated*, and Naber (Mnemos. N.S. XIV, 327 f.) and W. H. Roscher (N. Jahrbh. CXXXIX, 20 ff.) propose ὑπάργυρα, *of gilded silver*. But if the envoys may be supposed to have mistaken silver-plated vessels for silver, or silver-gilt vessels for golden, they might very well, acc. to the traditional reading, have wrongly estimated the value of the silver vessels. Besides, against ἐπάργυρα the objection may be urged that the assumption that the envoys had seen only silver-plated vessels is for material reasons improbable (cf. A. Philippi, N. Jahrbh. CXXIII, 95, and Roscher, *ibid.* 22 ff.). Roscher (p. 21) urges against the traditional reading that there is nothing about an *artful deception* on the part of the Egestaeans; but, whether ἐπάργυρα or ὑπάργυρα be written, the point is not that the Egestaeans had given out the vessels for anything but what they were. The deceiving of the envoys consisted simply in exciting the belief that there was in Egesta very great riches. For this purpose served as well the exhibition of the treasures really belonging to the temple of Aphrodite at Eryx as the entertainment of the crews in private houses with the help of borrowed tableware. J.S.

49 17 καὶ ἐφόρμησιν τὰ Μέγαρά ἔφη χρῆναι ποιεῖσθαι: Bm.'s certain correction for ἐφορμηθέντας Μέγαρά of all the Mss. As this pte. cannot be derived from the strictly active ἐφορμεῖν, and ἐφορμᾶσθαι seemed not to belong here, Poppo and Haacke wrote ἐφορμισθέντας, which, taken with ἐπαναχωρήσαντας, Poppo explained: reversos et in portum ingressos or cum se recepissent et ad portum appulsi essent. But, apart from the arbitrary change and the unusual aor. pass., the meaningless tautology is unendurable. Kr. keeps ἐφορμηθέντας and explains—deriving it evidently from ἐφορμᾶσθαι, though without any proof of this meaning—*after they had betaken themselves thither*; which would be almost more unmeaning than ἐφορμισθέντας. Stahl sought in another way to explain ἐφορμηθέντας (Rh. Mus. XXV, 444 ff.). Though recognizing the relation assumed by me between the advice of Alcibiades in regard to Messene and that of Lamachus in regard to Megara, only that the former referred to a transitory stop (λιμὴν), the latter to a permanent arrangement (ναύσταθμον), he derives ἐφόρμησις (48. 8, as also 2. 89. 42) from ἐφορμᾶν, understanding it as "a station from which an attack is undertaken." I cannot accept this, but derive ἐφόρμησις in both these passages, as well as the others (3. 33. 17; 8. 15. 14, 18) from ἐφορμεῖν, in the sense given at 48. 8, i.e. the practice of ἐφορμεῖν, namely, to observe every hostile movement, and if possible to hinder it. That might be by a blockade of a hostile harbor, but also by watching one's own (as e.g. 8. 15), and by an otherwise favorable position with wide view around (as 6. 48 at Messene). If now for ἐφόρμησις the derivation from ἐφορμᾶν is disposed of, it can still less be maintained for ἐφορμηθέντας. For not only in Thuc.—apart from this doubtful passage—but in all Attic prose and Hdt., neither ἐφορμᾶν nor ἐφορμᾶσθαι occurs. They seem to be confined to Homer, Pindar, and a few passages of the tragedians. See Steph. Thes. s.v.

Besides this linguistic difficulty of *ἐφορμηθέντας*, there is the still greater material one in Stahl's explanation: "after one had started for the attack." After explaining *ἐπαναχωρήσαντας*, cum eo (in portum) se receperunt — if I rightly understand, of the landing and attack upon Syracuse — he summarizes: "Lamachus suggested that Megara, after they have withdrawn thither and (from there) set out for the attack, must be made a ship-station (hence the inf. pres. *ποιεῖσθαι*, to express continuance)." In confirmation Stahl adds, "with this explanation, *ἐπαναχωρήσαντας* and *ἐφορμηθέντας* exactly answer to *λιμένα καὶ ἐφόρμησιν* in c. 48." Against this whole view of the passage I raise only the one question: Is it possible to tear away the aor. ptc. *ἐπαναχωρήσαντας* from its connection with the foregoing proposal of a sudden attack upon Syracuse? If that is impossible, *ἐπαναχωρήσαντας* can only mean that after the anticipated victory of the Athenians and the assumption of a firm position under the walls of the city (*ἢν ἡ στρατιά πρὸς τῇ πόλει κρατοῦσα καθέχεται*), the superfluous troops with the ships return to the nearest convenient harbor (that of Megara), and arrange this as a *ναύσταθμον* (in the way set forth 3. 6. § 2) and *ἐφόρμησις*, *watch-station*, for all hostile movements. By the assumed meaning the word-order esp. common in Thuc. of separating two words belonging together (*ναύσταθμον καὶ ἐφόρμησιν*) by a third (*ἐπαναχωρήσαντας*) comes to its rights. Stahl (edition 1880) has accepted Boehme's conjecture and my explanation. Cl.

54 14 καὶ ἐν τούτῳ ὁ Ἱππαρχος ὡς αὖτις πειράσας οὐδὲν μᾶλλον ἔπειθε τὸν Ἀρμόδιον, βίαιον μὲν οὐδὲν ἐβούλετο δρᾶν κτέ.: there is no trouble with the text in itself, but what can be meant by *τὴν ἄλλην ἀρχήν* (18) in this context? *ἀρχή* = *τυραννίς* necessarily, as in 7 above; but in § 2 Thuc. has, in emphatic contradiction of the general opinion, designated Hippias, not Hipparchus, as the successor of Peisistratus in the tyranny. What does he mean then by the *ἀρχή* of Hipparchus? Prob. he means what we call the tyranny of the Peisistratidae (cf. 53. 15 ἡ Πεισιστράτου καὶ τῶν παίδων *τυραννίς*), and the word *τύραννος* in 4 and 19 and 55. 5 would refer to the Peisistratidae in general; while only Peisistratus and Hippias actually had the sovereignty. Some commentators have seen the difficulty, but no satisfactory solution has been proposed. Hude suggests in § 5 *ἐπαχθεῖς ἦσαν κατεστήσαντο*, but this seems little probable, though 53. § 3 and 59. § 2 might seem to favor it. Perhaps the fault lies not in § 5 but in the preceding sent., where after "Ἱππαρχος words like *τὴν ἐνιασίαν ἀρχήν ἄρχων* (cf. 25) may have dropped out; and to this annual archonship of Hipparchus would refer also the words *τὴν ἄλλην ἀρχήν* in 18 (cf. 33 ἡς ἀρχῆς). J.S.

55 6 ἐν ᾗ Θεσσαλοῦ μὲν οὐδ' Ἱππάρχου οὐδεὶς παῖς γέγραπται. Ἱππίου δὲ πέντε κτέ.: Thuc. here (more definitely than in 1. 20. § 2) designates Thessalus, Hipparchus, and Hippias as legitimate sons of Peisistratus; but in Aristotle (*Attn. Pol.* 17. § 3) we read: *τελευτήσαντος δὲ Πεισιστράτου κατεῖχον οἱ νιεῖς τὴν ἀρχήν . . . ἦσαν δὲ δύο μὲν ἐκ τῆς γαμετῆς, Ἱππίας καὶ Ἱππαρχος, δύο δ' ἐκ τῆς Ἀργείας, Ἰοφῶν καὶ Ἠγησίστρατος, ᾧ παρωνύμιον ἦν Θετταλός*. From Thuc.'s words *μόνον τῶν γνησίων ἀδελφῶν* we must infer that he knew also of at least one full brother;

and the conclusion cannot be avoided that acc. to Thuc. at least one illegitimate brother had descendants. For Thuc., however, there was no occasion to go further and give names, since the legitimacy of Hippias and Hipparchus was universally recognized, and opinions varied only as to which of these two was the older son. Thuc.'s words leave uncertain also whether on the *στήλη* mentioned by him the illegitimate descendants of Peisistratus were not inscribed too (cf. the judgment on Archeptolemus and Antiphon, *Vita Antiph.* 24 καὶ ἄτιμον εἶναι Ἀρχεπτόλεμον καὶ Ἀντιφῶντα καὶ γένος τὸ ἐκ τούτων, καὶ νόθους καὶ γνησίους). So much, however, is certain from Thuc., that the manner in which Hippias, Hipparchus, and Thessalus are named on the *στήλη* at least does not prevent our recognizing with Thuc. in these three brothers the legitimate sons of Peisistratus; prob. it is positive testimony therefor. Since further Thuc. beyond doubt had made a thorough investigation as to the sons of Peisistratus, and in 55. § 1, on the question who was the eldest of the legitimate sons, says, εἰδὼς μὲν καὶ ἀκοῇ ἀκριβέστερον ἄλλων, only incontrovertible grounds should induce us to reject his testimony. Such a ground is not Aristotle's (*ibid.*) exclusion of Thessalus from the legitimate sons of Peisistratus; and this the less since Aristotle unintelligibly gives Hegesistratus as the real name and Thessalus only as by-name. And there is no occasion, in order to lessen the divergence between Thuc. and Aristotle, for bold conjectures, e.g. B. J. Töpfer, *Hermes* XXIX, 463 ff. (= *Beitr. z. gr. Altertumswiss.* p. 251 ff.), that the νόθος Hegesistratus-Thessalus was later legitimized; or O. Müller, *Jahrbb. f. kl. Philol. Suppl.-bd.* XXV, 834 ff., that at the time of the erection of the column there was complete legal equality between the sons of foreign women and of Athenian women. Certain it is that Aristotle followed other sources than Thuc., and prob. poorer sources, since he confuses the γνήσιος Thessalus with the νόθος Hegesistratus (cf. *Hdt.* 5. 94). See Busolt, *Gr. Gesch.* II², 51.

With Thuc., too, Hipparchus is to be regarded as the cause of the conspiracy of Harmodius and Aristogeiton, and not Thessalus, as Aristotle says—for it must be accepted that, acc. to Aristotle, Thessalus was the occasion of the conspiracy, in spite of the various attempts, by punctuating or rejecting, to make the text of *Ath. Pol.* 18. 1 f. agree with that of Thuc.; e.g. Kenyon, v. *Herwerden*, J. Rohrmoser (*Ztschr. f. d. östr. Gymn.* XLIV, 974), Stahl (*Rh. Mus.* L, 382 ff.), U. Wilken (*Hermes* XXXII, 478 ff.). Cf. P. Corssen, *Rh. Mus.* LI, 226 ff., J. Plathner, *Ztschr. f. d. Gymnasialw.* LI, 462 f., and F. Köpp, *N. Jahrbb. f. d. kl. Alt.* IX, 628 ff. J.S.

57 2 ξξω ἐν τῷ Κεραμεικῷ καλούμένῳ: Kr.'s brief comment here is ἐν τῷ ξξω Κεραμεικῷ. Cl. suggests several grounds in favor of Kr.'s conjecture. First, as Κεραμεικός belonged to the city demes of Athens, the order, as it were ξξω = ἐν τῷ Κεραμεικῷ, is surprising. But there is no question of equivalence here; rather ξξω is explained by ἐν τῷ Κεραμεικῷ καλούμένῳ. That Thuc. designates here with the simple name Ceramicus a suburban district is in accord with 58. 1 (ἀγγελλέντος Ἰππία ἐς τὸν Κεραμεικόν), from which passage it is clear that the district of

Leokorion in which Hipparchus was murdered, and which was included by later writers in the "inner Ceramicus," for Thuc. did not belong to the Ceramicus. So in Ar. Eqq. 772 and Aves 395 only the κάλλιστον πρόστειον (2. 34. 13) north-west of the city is called Ceramicus; and in complete agreement with the traditional reading here is Plato, Parmen. 127 B καταλύειν δὲ αὐτοὺς ἔφη παρὰ τῷ Πυθοδώρῳ ἐκτὸς τείχους ἐν Κεραμεικῷ. Cl. objects further to καλουμένῳ. But why should Thuc. not add the term to the name of a suburban district which he mentions? Cf. καλούμενος with Πυθξ 8. 97. 3, Πελαργικόν 2. 17. 6, Πάραλος γῆ 2. 55. 2. Finally, in view of the parallel instances of ἔξω cited in the notes, it is not to be conceded that "the isolated ἔξω," = ἔξω τῆς πόλεως, is strange.

As to the gate through which Harmodius and Aristogeiton hastened from the Ceramicus into the city, the *Dipylon*, to which ἔσω τῶν πυλῶν (10) is usually supposed to refer, cannot be meant, because at the time of Hippias it was not yet in existence. (Cf. B. Schmidt, Die Torfrage in d. Topographie Athens, Univ. Progr. v. Freiburg i. B. 1879, p. 14 f., E. Curtius, Stadtgesch. v. Athen, p. 178 f., and C. Wachsmuth, Die Stadt Athen im Alt. II. 217 f.) Thuc.'s account of the murder of Hipparchus proves, however, that at the time of the Peisistratidae the way which the Panathenaeian procession took led through a gate to the district of the Leokorion, and we may infer from the manner in which Thuc. speaks of this gate that in his time about at the same spot there was a gate. The statement about the Themistoclean wall 1. 93. 6 μείζων ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως does not make necessary the assumption that at that time all gates were considerably advanced outward. The gate to be found in Thuc.'s time at that spot was prob. called the *Thriasian*, and later received the name *Dipylon* (Plut. Pericles 30). J.S.

62 15 αἱ δὲ νῆες περιέπλευσαν τὰ ἀνδράποδα ἄγουσαι. Νικίας δὲ εὐθὺς ἐξ Ὑκκάρων ἐπὶ Ἐγέστης παραπλεύσας καὶ τὰλλα χρηματίσας καὶ λαβὼν τάλαντα τριάκοντα παρῆν ἐς τὸ στράτευμα: Steup understands πάλιν (13) to belong to the next clause also (αἱ δὲ νῆες περιέπλευσαν κτέ.), and that the ships with the captives sailed not southward round the island, as Cl., St., and most editors understand, but back again to Catana, the land force going through the interior back thither; while Nicias, with a small force, sailed from Hyccara along the north coast as far as Eggesta, carrying out at least a part of the objects had in view by the Athenians in the whole undertaking. Steup rejects Cl.'s view that the sent. Νικίας δὲ . . . παρῆν ἐς τὸ στράτευμα is a parenthetical explanation (introduced by exegetical δέ), and finds no need for Cl.'s emendation *προπλεύσας* (16)—which emendation, by the way, has not been adopted by any other editor. Steup finds it strange that just Νικίας δὲ (16), without αὐτός (see on 1. 139. 16), is opp. to the land force of the Athenians (τῷ μὲν πεζῷ 14), which returned from Hyccara through the interior, and to the fleet (αἱ δὲ νῆες 15), which sailed along the coast back to Catana. It is further remarkable, he thinks, that εὐθὺς ἐξ Ὑκκάρων is said of Nicias, though the whole account of the land troops and the fleet begins with their stop at and near Hyccara: and that for

Nicias' reunion with the rest of the army we have only *παρὴν ἐς τὸ σπράτευμα*. He suggests, therefore, that after Ὑκκάρων perhaps αὐτὸς ἀλόντων has been lost, and before *παρὴν* the word *πάλιν*. He supposes that Nicias did not wait at Hyccara till all was arranged about the captives and the captured town, but right after the capture proceeded to Egesta, whence he returned, by the same way that he had gone, to Catana, the main fleet having sailed back thither by way of the promontory of Pelorus.

62 20 *περιέπλευσαν*: Cl. wrote *περιέπεμπον* (cf. 45. 4; 3. 73. 2) on the ground that the Sicels lived, in large part, in the interior (cf. 2. § 5; *διὰ τῶν Σικελῶν* 14; 5. 4. 25). On the same ground St. changes to *περιέπεμψαν*, as nearer to the traditional reading, and this also Steup, Mueller, and Hude adopt. But there seems to be no absolutely valid reason for the change; since it may be understood that they "sailed round to the points of the coast which were nearest to the Sicel settlements," as Jowett explains. Bm., Kr., Bl., Marchant, Spratt, and the Oxford text keep *περιέπλευσαν*. — Cl. calls attention to the variety of interpretations to which Thuc.'s account of the return of the expedition to Catana (§ 4) has given rise. Thirlwall (III, 399) seems to understand that the return was made in three divisions: "The fleet sailed back to Catana, while the army returned by land through the country of the Sicels. Nicias himself proceeded to Segesta." Grote (VII, 217) says that Nicias, after his visit to Egesta, "conducted the Athenian land force across the center of the island, through the territory of the friendly Sikels to Catana; making an attack in his way upon the hostile Sikel town of Hybla, in which he was repulsed. At Catana he was rejoined by his naval force." Holm (Sizil, II, 27) lets Nicias go with a few ships to Egesta, then return to the army at Catana (*παρὴν ἐς τὸ σπράτευμα*). The greater division of the fleet brought the captives from Hyccara to Catana, and the land troops were conducted back thither through the interior. Retaining *περιέπλευσαν* (20) Holm understands two undertakings made now from the camp at Catana, one with a division of the fleet to the Sicels of the north coast to call for troops, the other with land troops against Hybla. Cl. thought the whole chapter wanting in precision of expression and exactness of narration, indicating prob. lack of final revision on the part of the historian.

64 4 *εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες [καί] εἰ ἐκ τῶν νεῶν πρὸς παρσκευασμένους ἐκβιάζοιεν ἢ κατὰ γῆν ἰόντες γνωσθεῖεν*: Cl. retained *καί* and adopted *λυπηθέντες* (cf. 66. 5; 4. 53. 13) for *δυνηθέντες* of the Mss., and *ἐκβιάζοιεν* of Vat. and other good Mss. (cf. 5. 98. 3) for the vulgate and Laur. *ἐκβιβάζοιεν*. The sense, with Cl.'s text, would be: "knowing that they would not be harassed (by the enemy) in like manner as if from the ships they should force their way out against men prepared, or should be recognized going by land." Steup supports Cl.'s text and view; the other editors are practically all against Cl. *ἐκβιάζειν*, the reading of all the better Mss. except Laur. here and in 5. 98. 3, is not found elsewhere except in late authors. *[καί]* is deleted by Reiske, followed by Poppo, St., Kr., Bm., Bl., Mueller, Hude. It seems to have been read neither by the Schol.,

εἰδότες ὅτι οὐχ ὁμοίως οἱ Ἀθηναῖοι δυνήσονται στρατόπεδον καταλαβεῖν, οὐτ' εἰ κατὰ θάλασσαν φανερώς καὶ προσησθιμένων τῶν Συρακοσίων ἐπιπλέοιεν (χαλεπήν γάρ ἔσσεσθαι τὴν ἀπόβασιν ἀνταχθισομένων τῶν ἐναντιῶν καὶ οὐκ ἀπαρασκεύων ὄντων) οὐτ' εἰ κατὰ γῆν ἐπλοίεν ἐκ τοῦ φανεροῦ, nor by Valla, non perinde se valituros, si aut . . . descenderent aut . . . cognoscerentur.

69 4 ἀπεληλύθεσαν: only two Mss. (Paris. d and Bekker's i) read thus: but it is clearly required by the context, and Valla certainly so read: abierant. All the rest of the Mss. have ἐπεληλύθεσαν, which Cl. retained, rendering, "had gone thither," i.e. to the city. Steup, who misses with ἐπεληλύθεσαν something to fix the relation to the city, as well as with ἀπεληλύθεσαν some reference to the goal or the direction — to supply, with the Schol., ἐς τὴν πόλιν from ἐγγὺς τῆς πόλεως seeming to him not so simple — suggests that Thuc. possibly wrote ἐπ' οἶκον ἀπεληλύθεσαν (cf. ἐπ' οἶκον 2. 31. 5, 33. 10; 4. 90. 18).

69 10 ὁμως δὲ . . . ἀντεπήσαν: Steup renders: "nevertheless taking up their arms straightway they advanced in turn, obliged even (καὶ = *somare*) quickly to defend themselves, although they were not expecting that the Athenians would attack first." St. brackets the words οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ as an interpolation added to explain ὁμως δὲ, on the grounds, partly, that these words are already expressed in (2) ἀπροσδόκητοι . . . μαχομένοι, partly, that they, being *concessive*, cannot be connected by καὶ with the foll. ptc. clause (διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι) which is causal.

69 26 ξυγκαταστρεψάμενοι ῥᾶον αὐτοῖς ὑπακούσονται: Cl. and St. — followed by Boehme-Widmann — have rightly adopted Haacke's conjecture (for ξυγκαταστρεψάμενοις or ξυγκαταστρεψομένοις . . . ὑπακούσεται of most of the Mss.). See Classen, *Symbolae Crit.* (Progr. Frankfurt a. M. 1859), p. 17 f. As ὑπακούσεται cannot be pass., the last verb belonging to the subj. τὸ ὑπήκουσεν must, after κρατῶσι and εἶχον, be plural. The Schol. clearly read so, for he concludes his explanation with τοῦτο γὰρ ἔστι τὸ ῥᾶδίως ὑπακούσονται.

72 1 ἐς τὴν Νάξον καὶ Κατάνην διαχειμάσσοντες: only Cl. explains as given in the text. Steup and Fr. Müller follow Stahl in bracketing these words. Steup argues that the traditional text is at variance with what Thuc. states later of the conduct of the Athenians in the winter of 415-414 B.C. Acc. to 74. § 2, 75. § 2, 88. § 3, 5, the Athenians spend a considerable part of the winter in Naxos, and, acc. to 88. § 5, 94. § 1, the rest of it in Catana. But the two winter sojourns of the Athenians cannot, on account of the considerable length of the stay in Naxos, be comprised in the words of the text, and the occurrences which fell between the withdrawal of the Athenians from Syracuse and their sojourn cannot be overlooked. Acc. to 74 the Athenians, after withdrawing from Syracuse to Catana, immediately (εὐθὺς) make from Catana a vain attempt to bring Messene over to their side, remaining about thirteen days in the territory of Messene, and it seems incredible that Thuc., though he narrates these things in 74, should have spoken here merely of a withdrawal of the Athenians to Naxos and Catana to spend the winter. Besides, the initial words of 74, τὸ δ' ἐν τῇ

Κατάνη στρατεύμα τῶν Ἀθηναίων ἐπλευσεν εὐθὺς ἐπὶ Μεσσήνην κτέ., fit in well with 71.8, but by no means with our passage. Acc. to 72. § 1 further report about the Athenians should have followed their stay in Naxos and Catana; but in 74. § 1 mention is made merely of the army of the Athenians in Catana, meaning unquestionably all the Athenian forces present in Sicily. The voyage from Catana to Messene lay by Naxos; but we read nothing of taking on Athenian troops stationed there. The Athenians withdrew from Messene to Naxos; but again we do not hear that Athenians were already there. εὐθὺς of 74.1 would be unintelligible if we assumed a division of the Athenian army. Steup thinks, then, that the words of the text are perhaps some observant reader's marginal note explanatory of ἀπέπλευσαν, made on the basis of later statements of the historian about the winter sojourns in Naxos and Catana.

But the insertion in the text of this marginal explanation led, Steup thinks, to further change. At the end of 71 are enumerated the conditions on which, in the view of the Athenian generals, depended the regular attack upon Syracuse from some neighboring point, i.e. τὸν πόλεμον αὐτόθεν ποιῆσθαι. When it is said there that the Athenians must before such an attack procure cavalry, money, provisions, etc., ὡς ἐς τὸ ἔαρ ἐπιχειρήσοντες ταῖς Συρακούσαις, these words do not fit the context. For the time of the attack the securing of cavalry etc. should be determinative, and a remark about the purpose of the Athenians to proceed to the attack in the spring has no place in an explanation why the attack could not yet be made. But these words would be in place after ἀπέπλευσαν in 72.1. The words of 71.8 ἀπέπλευσαν ἐς Κατάνην, they sailed back to Catana (cf. 51. § 3, 52. § 2, 62. § 3, 63. § 2), would then be so understood, that immediately information was given about the further purposes of the Athenians, to which no objection could be made. So it seems that the insertion in the text of the marginal explanation has forced the words now found at the end of 71 out of their original place.

72.9 ἄλλως τε καὶ τοῖς πρώτοις τῶν Ἑλλήνων ἐμπειρία ἰδιώτας, ὡς εἰπεῖν, χειροτέχναις ἀνταγωνισαμένους: in opposition to the great majority of the editors, Cl. defended the reading χειροτέχναις, which indeed has much better Mss. authority than χειροτέχναις, for the dat. occurs in two only of the better Mss., and there only as a correction. Cl. translated: "especially, as they, so to speak as mere tyros practiced in handicraft, had opposed in conflict the first (most excellent) of all the Hellenes in military experience." But it is impossible that Hermocrates should have represented all Syracusans, even though with such a qualification as ὡς εἰπεῖν, as handicraftsmen, and it is very improbable also that in the use of weapons inexperienced χειροτέχναι should be designated as ἰδιῶται, a word hard to take except as antithesis to χειροτέχναι. Cl. not improperly urged against some commentators that χειροτέχνης nowhere else occurs in the sense of a virtuoso skill in an industry or craft. But such a sense need not be assumed in taking χειροτέχναι and ἰδιῶται as antithetical. For that it is enough if χειροτέχναι be taken to mean "those who possess the qualities necessary for a craft," or, in short,

"skilled handworkers," and this meaning can certainly be expressed by it. There is nothing strange — with *χειροτέχναις* as the reading — in comparing knowledge and ignorance in war with that in handicrafts, esp. as *Idt.* 2. 167. 10 says of Corinth, the mother-city of Syracuse, *ἥιστα δὲ Κορίνθιοι ὄνουνται τοὺς χειροτέχνας* — though the *χειροτέχναι* were as a rule not very highly esteemed in Greek antiquity (cf. Plato, *Rep.* 3. 405 A). The reading *χειροτέχναις* is further strongly supported by the testimony of Pollux 1. 156 *ἐμπειροπρόλεμοι γὰρ ἐπαχθεῖς, πολέμοι δὲ χειροτέχνας στρατιώτας εἴρηκε Θουκυδίδης*, and by the imitation of Dio C. 50. 16. 1 *παντὸς εἶδους μάχης χειροτέχναι ἐστέ*.

One difficulty is connected with the reading *χειροτέχναις*, in that the Athenians, without even the addition of a copulative particle, are designated not only as *πρώτοι τῶν Ἑλλήνων ἐμπειρία*, but also as *χειροτέχναι*, whereas for the Syracusans only *ιδιώται* is used. This seems to point to a lacuna after *ἐμπειρία* which might be filled by *ἀπειρους καί*. Dobree had already suggested *καί*. J.S.

74 10 *ἀπελθόντες ἐς Νάξον καὶ ὄρια καὶ σταυρώματα περὶ τὸ στρατόπεδον ποιησάμενοι*: the Mss. have in place of *ὄρια καὶ* the word *Θράκας* or *Θράκας*. But in M (acc. to Hude) is written *ὄρια περὶ τὰ στρατόπεδα ποιησάμενοι γρ.* Fr. Portus' conjecture that *Θράκας* or *Θράκας* was due to miscopying *χάρακας*, and that this was a gloss for *σταυρώματα*, met with general acceptance for a long time, so that in many editions *Θράκας* (or *Θράκας*) was simply dropped. But Pluygers, *Mnemosyne* XI, 92 f., on the basis of a scholium (*σταυρώματα ποιησάμενοι: ὄρια περὶ τὸ στρατόπεδον ποιησάμενοι. οἱ μὲν τὰ νεώρια ἤκουσαν ἀκουλουθήσαντες Ὁμήρῳ εἰπόντι* (B 153) *οὐρούς τ' ἐξεκάθαιρον· οἱ δ' ἀποθήκας*) and two glosses of Hesychius (*ὄρια, τὰ νεώρια, ἔνιοι ἀποθήκας. καὶ Ῥωμαῖοι θρεα (horrea) καλοῦσι, and θριον, τείχισμα, φραγμόν*) conjectured that the Mss. reading was a corruption of *ὄρια καὶ* (*ΘΡΑΙΚΑΣ < ΟΡΙΑΚΑΙ*). This conjecture is confirmed by the old scholia of Patmos, published in the *Revue de Philologie* N.S. I, 182 ff., which give the reading *ὄρια* (sic) *καὶ σταυρώματα*, and by the above-mentioned marginal notice of Codex M, and has recently found general acceptance. But the further conjecture of Pluygers that *σταυρώματα* (or *σταύρωμα*, as Codex Laur. reads) is a gloss of *ὄρια*, and so to be dropped with the preceding *καί*, has been rightly rejected as unnecessary by Cl. and others. J.S.

76 18 *περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δ' ἐπὶ δεσπότην μεταβολῇ οὐκ ἀξυνετωτέρου, κακοξυνετωτέρου δέ*: a remarkable example of the freedom which Thuc. allows himself in the use and position of words, in order to reach with the utmost brevity the most exact correspondence of the expression with the thought (see Einl. zu B. 14. lxiv). The orator wishes to say that the Athenians used the Persian war only to make the rest of the Hellenes subject not to the Persians, but to themselves; that the Hellenes, however, gained nothing thereby except a new master as cunning, but much harder. This object of the Athenians is gained by following up the preceding negative phrase *οὐ περὶ ἐλευθερίας* with *περὶ* and a verbal noun (*καταδουλώσεως*) representing the action; but as acc. to the first plan of the sent. *περὶ* is to cover both members,

between *περί* and *καταδουλώσεως* are added not only the first subj. that is to be emphasized, *οἱ μὲν* (sc. Ἀθηναῖοι), but also the more distant obj. of *καταδουλώσεως* — construed as the kindred verb *καταδουλοῦσθαι* (cf. 1. 92. 3; 3. 66. 17; 4. 23. 4; 5. 35. 6) — and this obj. affirm. as well as neg. expressed, *σφίσιν ἀλλὰ μὴ ἐκείνῳ*. As then the *περί* const. no longer suffices to express the object ascribed to the other Hellenes, the second subj. *οἱ δέ* comes naturally to the head of the clause and the stronger *ἐπί* with dat. is in its proper place; whereupon then finally, in order to make the Athenians the bitterest reproach in the most effective way, the epithets that are esp. hateful by reason of the comparison with the Persians, *οὐκ ἄξυνετωτέρου, κακοξυνετωτέρου δέ*, are placed with strong emphasis at the end. With all that, it is to be observed that the whole aggregation of words is tacked on without a new verb to the preceding *ἀντέστησαν*, and that in spite of the intricate arrangement of the individual words there is no obscurity, thanks to the balancing by means of *οἱ μὲν . . . οἱ δέ*. Cl.

80 2 *λέναι ἐς τὴν ξυμμαχίαν προθυμότερον*: Cl. emends to *λέναι ἐς τὸ ξυμμαχεῖν προθυμότερον*, take part in the alliance more zealously, comparing *λέναι ἐς τὰ παραγελλόμενα* 1. 121. 5; 3. 55. 13, and *λέναι ἐς τὴν πείραν* 7. 24. 22. Steup objects that Cl.'s citations do not prove his case, since no *ἐς* with art. inf. is cited, and takes *τὴν ξυμμαχίαν* to mean *allied territory*, as in 4. 118. 17, 28; 5. 33. 10. *προθυμότερον* with this view of the sent. would be used abs., as in 6. 6, 77. 7.

82 5 *ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὔσι [καὶ] παροικούντες ἐσκεψάμεθα ὅτῳ τρόπῳ ἥκιστα αὐτῶν ὑπακουσόμεθα*: the reading of the Mss. is *ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὔσι καὶ παροικοῦσιν ἐσκεψάμεθα κτέ.*, and this many editors accept (Kr., Goell., Pp., Bm., Arn., Bl., Marchant, Spratt), making *Πελοποννησίοις* depend on *ὑπακουσόμεθα*, and *αὐτῶν* pleonastic after *Πελοποννησίοις*, as *αὐτῷ* after Ἰπποκράτει 4. 93. 7. So also Jowett explains *αὐτῶν*, but takes *Πελοποννησίοις* as dat. of relation and not governed by *ὑπακουσόμεθα* ("For we Ionians, having regard to the Peloponnesians" etc.). Hude, with v. H., brackets *αὐτῶν* and sets off *καὶ πλείοσιν οὔσι καὶ παροικοῦσιν* by commas. Cl. emends to *παροικούντες*, thinking the dat. a copyist's slip due to assimilation to the preceding dats., and transposes the *καὶ*, putting it before *Πελοποννησίοις*. Acc. to Cl.'s view, then, *Πελοποννησίοις* depends on *παροικούντες*, *αὐτῶν* on *ὑπακουσόμεθα*, and to *ἡμεῖς* and *Πελοποννησίοις* are added two modifiers each (to the former Ἴωνες ὄντες and *Πελοποννησίοις παροικούντες*, to the latter *Δωριεῦσι καὶ πλείοσιν οὔσι*). St. accepts *παροικούντες*, but brackets *καὶ* before it; so also M. Steup accepts Cl.'s *παροικούντες*, but puts the *καὶ* not before *Πελοποννησίοις*, but before *Δωριεῦσι*. In *ἔχει δὲ καὶ οὕτως* also Steup argues that the adv. looks forward, on the ground that, if it refers back to the assertion of Hermocrates, we have here merely a confirmation of a fact about which there was no dispute or doubt, and in the foll. sent. (*ἡμεῖς γὰρ κτέ.*) not a proof of the constant hostility between Ionians and Dorians, but an account and justification of the rise of Athenian rule. With this view *καὶ* before *οὕτως* makes a difficulty and Steup transposes it to a position before *Πελοποννησίοις*. Rather than violently transpose *καὶ* as Cl. and Steup do,

it seems preferable, with St., simply to bracket *καί* before *παροικούντες* as a correction that naturally crept into the text after that pte. became *παροικοῦσιν*. Herbst (Zu Thuk. II, 106 f.) explains that *πολέμοι* continues through the interposed clause (*ἔχει δὲ καὶ οὕτως*). So Schütz would supply *πολέμοι* from above.

82 19 *δουλείαν δὲ αὐτοὶ τε ἐβούλοντο καὶ ἡμῖν τὸ αὐτὸ ἐπενεγκεῖν*: Cl.'s view that, as *βούλεσθαι* is not found elsewhere with a simple noun object, in the first clause *βούλεσθαι* = *βούλεσθαι μᾶλλον* seems untenable, since it must surely be understood alike in both clauses. Herbst first (Ueber Cobet, p. 32 f.) explained the sent. as zeugmatic compression for *αὐτοὶ τε εἵλοντο καὶ ἡμῖν ἐβούλοντο τὸ αὐτὸ ἐπενεγκεῖν*. Later (Zu Thuk. II, 108) he understands in the first clause *ἐνεγκεῖν* from *ἐπενεγκεῖν*. Steup considers both explanations to be of unheard-of harshness, and thinks that, as continuing slavery is in question, both *εἵλοντο* and *ἐνεγκεῖν* are inappropriate. He thinks something has dropped out of the first clause (possibly *καὶ διατελεῖν ἔχοντες*). Tempting is the conjecture of Reiske and Cobet *δουλεύειν* for *δουλείαν*, esp. in view of *τὸ αὐτό*.

86 11 *οὔδε δὲ οὐ στρατοπέδῳ, πόλει δὲ μέλζονι τῆς ἡμετέρας παρουσίας ἐποικούντες ὑμῖν αἰεὶ τε ἐπιβουλεύουσι κτέ.*: against the view adopted in the text — that of Cl. and nearly all recent editors — comparing the size of the city of Syracuse with that of the Athenian army in Sicily, Steup agrees with v. II. (Mnem. N.S. VIII, 162): recte comparatur urbs cum urbe, non cum exercitu. Esp. would such a comparison be out of place, Steup thinks, where menace by a city is contrasted with menace by an army. Van H., recognizing that the orator wished to represent Syracuse as larger than Athens and that *παρουσίας* is in the way of completing *τῆς ἡμετέρας* by *πόλεως*, thought the corruption lay in *παρουσίας*. Considering the remark of Thuc. about Syracuse 7. 28. § 3 *πόλιν οὐδὲν ἐλάσσω αὐτὴν γὰρ καθ' αὐτὴν τῆς Ἀθηναίων*, a statement like *πόλει μέλζονι τῆς ἡμετέρας*, esp. in our context, would not seem amiss in the light of the conclusions of B. Lupus (Die Stadt Syrakus im Alt. p. 48 x.). Acc. to Lupus the superficial area of Athens and the Peiraeus, with the interval between the two long walls, was eight and three-fourths square kilometers, whereas at Syracuse, after the extension by the wall-building in 75. § 1, it was about 10 square kilometers. Steup conjectures that Thuc. wrote *οὔδε δὲ οὐ στρατοπέδου παρουσία, πόλει δὲ μέλζονι τῆς ἡμετέρας ἐποικούντες ὑμῖν κτέ.*, and he explains that the vulgate arose through *παρουσία* slipping in a Ms. into the foll. line. The words *οὐ στρατοπέδου παρουσία* would be comparable with *δυνάμει μέλζονι πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν* (5) and parallel to the pte. *ἐποικούντες*. It would be nothing unusual that they, like the traditional *στρατοπέδῳ*, should be only a modifier of the first modifier of the first member, even though *αἰεὶ ἐπιβουλεύουσι* and *οὐκ ἀνιᾶσιν* are correlated by *τε . . . καὶ* (see on 2. 46. 1).

87 21 *ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν κτέ.*: Steup rejecting the view of Cl., as well as of St., considers the passage corrupt. Against Cl., while admitting the intr. force of *ἐξισοῦν* in 5. 71. 17 and Soph. El. 1194, he objects, first, to the very unusual form of expression here where only "acting like the rest" would be expected; then, to *τοῖς ἄλλοις* here in a different sense from *οἱ ἄλλοι* above (2)

= the more or less neutral Siceliotēs; finally, that μεθ' ἡμῶν, on Cl.'s interpretation, is without force. Against St. he holds that τοῖς ἄλλοις = τοῖς Συρακοσίοις is impossible, and μεθ' ἡμῶν with St.'s view is as meaningless as with Cl.'s.

Badham conjectured ἐξ ἴσου στάντες, but Steup objects that as τοῖς ἄλλοις cannot refer to the allies of the Athenians, we should expect not "in like manner as the rest," but "together with the rest," and proposes ἀλλὰ ξυστάντες τοῖς ἄλλοις μεθ' ἡμῶν antith. to ξυστῆναι πρὸς αὐτοὺς (τοὺς Συρακοσίους) in 85. 16. For ξυνίστασθαι τι, cf. Xen. Hell. 2. 1. 1; Dem. 57. 13.

89 24 ἐπεὶ δημοκρατίαν γε καὶ ἐγινώσκομεν οἱ φρονούντες τι καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ καὶ †,λοιδορήσασαι: the Schol. on this passage remarks: ἐπεὶ οἷ γε φρόνιμοι ἴσασιν ὁποῖον τί ἐστι δημοκρατία (τουτέστιν ὡς πονηρόν), καὶ αὐτὸς ἂν ἐγὼ οὐδενὸς ἤττον λοιδορήσασαι αὐτήν, ὅσῳ καὶ μέγιστα ὑπ' αὐτῆς ἠδίκημαι, hence he must have had before him the sent. in completer form. Valla's translation, too, points to the same: tum vero ipse, quo maiore iniuria affectus sum, eo magis vitupero. Hence Steup is prob. right in supplying μέγιστ' ἠδίκημαι (cf. μέγιστ' ἂν ὠφελήσειεν 5. 9. 16). Bn. supplied, from the Schol., μέγιστα ὑπ' αὐτῆς ἠδίκημαι. Cl. thinks a perfectly satisfactory restoration of the corrupt passage has not yet been found. St. indicates a lacuna, and Rauchenstein (Philol. XXXVI, 244 f.) would bracket ὅσῳ as the introduction to an explan. remark. Pp. explains the traditional text by understanding γινώσκωμι after οὐδενὸς ἂν χεῖρον and ἂν with ὅσῳ καὶ λοιδορήσασαι, rendering, et ego non minus quam alius quisquam intelligam, quo magis vel obiurgem, i.e. quo iustiores causas obiurgandi habeam. Junghahn (N. Jahrb. CXIX, 358) would take οὐδενὸς ἂν χεῖρον with the rel. clause.

91 19 καὶ τὰ ἐνθάδε χρῆ ἅμα φανερώτερον ἐκπολεμεῖν: St. adopts ἐκπολεμοῦν here, referring to 77. 15; 8. 57. 5. But in both passages cited there can be no doubt as to the trans. force of the verb; besides, in 77. 15 the form in -ω is in all Mss., in 8. 57. 5 in several good Mss. In the other passages cited by St. (Xen. Hell. 5. 4. 20; Polyb. 15. 6. 6; Dionys. H. Antiq. 9. 16), to which should be added Dem. 1. 7 and 3. 7, the Mss. vary between the two forms or offer only that in -έω. Still in view of the manifestly trans. force (*bring into, excite to, hostility*), Cl. would, in all these passages, prefer ἐκπολεμοῦν, though Voemel adopts, on Mss. authority, ἐκπολεμήσαι in Dem. 1. 7 and 3. 7, and the uncertainty of the ancient grammarians as to the two forms is shown by the remark of Harpocration s.v.: ἐκπολεμῶσαι, Δημοσθένης Φιλίππικοῖς ἀντὶ τοῦ εἰς πόλεμον καταστῆσαι, ὡς καὶ παρὰ Θουκυδίδῃ πολλάκις. ἐν μέντοι τοῖς Ἀττικιστοῖς διὰ τοῦ γηράφεται, ὡς καὶ παρὰ Ξενοφῶντι. Hence the Xen. passage (Hell. 5. 4. 20) is generally written ἐν ἐκπολεμήσει τοὺς Ἀθηναίους πρὸς τοὺς Λακεδαιμονίους. To the above Steup adds: opposed to St.'s conjecture is the fact that ἐκπολεμοῦν does not express any really active participation of the Lacedaemonians in the war, whereas acc. to 73. § 2, 88. § 8, 93. § 1, 2 one would expect to find indicated here a direct participation. St. objects to Cl.'s view of ἐκπολεμεῖν as an emphasized πολεμεῖν, "at bellum, quod acriter geritur, non potest non in

aperto geri." But certainly such pleonasms are common enough in Thuc. (see on 1. 23. 21). The previous conduct, too, of the Laedaemonians (cf. 5. 25. § 3, 115. § 2) had certainly not consisted in a less open *εἰς πόλεμον καταστήσαι*, but in a less open *πολεμεῖν*.

91 33 ἀπὸ γῆς καὶ δικαστηρίων: the view of the Schol., substantiated by Boeckh, as to the loss of revenue from the courts has been generally accepted. But Meineke (Hermes III. 359) raises a doubt: "How in a war the court revenues could be lost is not easy to see; on the other hand, it is strange that no mention is made of loss of revenues-from duties." He conjectures, therefore, *δεκατευτηρίων*, i.e. the places where the tithe is exacted; but suggests *δεκαστηρίων* (cf. Hesychius, *δεκάζειν* = *δεκατείνειν*). Madvig, too, remarks (Adv. I, 328): in urbe iudicia omnia maiora fiebant nec ea obsidione ut statim intermitterentur. Alcibiades dicere potuisse videtur. In mentem venit, Thucydidem fortasse *δεκατευτηρίων* scripsisse, eoque nomine omnia significasse loca, ubi aliquid publici iuris et τὰ τέλη exigenterentur; nam quae proprii *δεκάται* appellantur, eorum exigua in Attica vestigia sunt. The agreement of these two eminent critics has induced St. to adopt in his text edition *δεκατευτηρίων*, which he supports by reference to Poll. 8. 132, 9. 28, where the word is used of sea- and harbor-tolls.

As to Meineke's first objection, in which he coincides with Madvig — as to the loss of income from the courts held in the city — it is clear that in courts composed of Athenian citizens, under conditions like those described 7. 28. § 2 (πρὸς τῇ ἐπάλξει τὴν μὲν ἡμέραν κατὰ διαδοχὴν οἱ Ἀθηναῖοι φυλάσσοντες, τὴν δὲ νύκτα καὶ ξύμπαντες πλὴν τῶν ἱππέων, οἱ μὲν ἐφ' ὅπλοις που, οἱ δ' ἐπὶ τοῦ τέλους, καὶ θέρους καὶ χειμῶνος ἑταλαιπωροῦντο), there would be, if not complete cessation, at least great interruptions, with consequent loss of public revenues. As to Meineke's second objection — that it is strange loss of income from duties is not mentioned — he seems to have overlooked the fact that the Peiræus, and so intercourse by sea, remained open even after the occupation of Decelea, and that even Alcibiades proposes no measures against that. So it happens, then, that the Athenians in their stress two years later (Ol. 91, 4; 7. 28. § 4) impose upon their subject-allies, for the yearly φόρος, an import-tax of five per cent (*εἰκοστήν*), *πλείω νομίζοντες ἂν σφίσι χρήματα οὕτω προσεῖναι*. Hence Alcibiades could not speak of loss of tolls, least of all from *δεκατευτήρια*; for where mention is made of these tithing stations or houses, as Boeckh observes (ibidem p. 443), sea-tolls are always meant, and in the only passage of a historian where the *δεκατευτήριον* is mentioned (Xen. Hell. 1. 1. 22), Alcibiades states that on the Asiatic side of the Bosphorus *δεκατευτήριον κατεσκεύασε καὶ τὴν δεκάτην ἐξέλεγε τῶν ἐκ τοῦ Πόντου πλοίων*. After all this it can hardly be doubted that Thuc. could allow Alcibiades, though with the exaggeration appropriate to the agitator, to say *καὶ ὅσα ἀπὸ γῆς καὶ δικαστηρίων νῦν ὠφελοῦνται, εὐθὺς ἀποστερήσονται*.

St. retains in his text and note edition *δικαστηρίων*. But his note is against the idea of court revenues, and he comes to the conclusion: nobis probabilitatem

videtur habere Meinekii et Madvigii coniectura *δεκατευτηρίων*. Volumus autem hæc esse portitoria (*τελώνια*), ubi decumae, quae ex locatis agris publicis redibant, solvebantur. Müller-Strübing (Thuk. Forsch., Vienna, 1881, p. 6 ff.) suggests, as had already been done by Kr. and Badham, *ἐργαστηρίων*, understanding thereby all buildings in the level country for working up the raw material from the land.

To the above note of Cl.'s, Steup adds: Naber conjectures (Mnem. N.S. XIV, 331 ff.) *κηρίων*, L. Herbst (Zu Thuk. Nachlass II, 31) *δι' ἐπακτῶν*. St., in a later discussion of the passage (Gött. Gel. Anz. 1882, I, 78 f.) declares against *ἐργαστηρίων* and denies that the mention of a truce in Lys. 17. 3 — cited by v. H. in his Preface to Vol. IV — proves anything for the Decelean war. M. Fränkl admits (in Boeckh II³, 80) the justness of doubts of the correctness of the text, but considers *δεκατευτηρίων* inadmissible and *ἐργαστηρίων* not proved. So it seems better, till a satisfactory emendation for *δικαστηρίων* is found or till it has been made probable that *καὶ δικαστηρίων* is an interpolation, to make no change in the text, esp. as the prediction of Alcibiades was not obliged to be absolutely fulfilled afterwards.

91 35 *διαφορουμένης*: v. H. brackets *ἥσσαν διαφορουμένης*; Madvig proposes *διακομουμένης*, and for *οἰ* would substitute *εἰ*; Hude writes *ἀν φορουμένης*.

96 8 *ἐξήρτηται γὰρ τὸ ἄλλο χωρίον*: Stahl considers *ἐξῆρται* necessary both here and in Strabo 290 c, maintaining that the explanation of the Schol. applies not to *ἐξήρτηται*, but to *ἐξῆρται*. But Classen stands by his view that *ἐξῆρτησθαι* in both places means a slope rising from a level ground-line up to a certain point, and explains the words of the Schol.: "(ἐξήρτηται) must not be understood of being raised and lifted up," i.e. not of an extended plateau, but of an elevation sloping from below up to a point. The two sides of the gradually ascending triangle would consequently, except at certain points (the *προσβάσεις*), be declivitous. The present condition of the ground suits exactly Thuc.'s description.

97 1 *οἱ δὲ Ἀθηναῖοι ταύτης τῆς νυκτὸς, (ἥ) τῇ ἐπιγιγνομένη ἡμέρᾳ ἐξητάζοντο, [καὶ] ἔλαθον αὐτοὺς κτέ.*: Cl.'s crit. note is in substance as follows: Acc. to the vulgate the Athenians would likewise hold a review on the day succeeding that of the Syracusans described in the preceding chapter and after that secretly land at Leon and ascend Epipolae. And yet the Syracusans would have, at the time of their review held *the day before*, information of this intention of the Athenians long enough beforehand to make a vain attempt to prevent it. That something is wrong in the narrative most commentators are agreed. A step was taken toward a correct understanding when it was seen that *ἐξητάζοντο* could not refer to the Athenians, who knew their own forces well enough; but to assign it to the Syracusans it was necessary to assume that *ἡ* had fallen out before *τῇ ἐπιγιγνομένη ἡμέρᾳ*. Pp. suggested this correction in his first editio major (III, 4, p. 334, anno 1838), but found little support. Kr., Bétant, Bm. noted the conjecture, but did not accept it. It was approved most decidedly by Holm (II, 413) on account of the historical connection, and Grote

(VII, 247) accepts it without mention: "Nicias and Lamachus, putting their troops on board at Catana, had sailed *during the preceding night* to a landing-place not far from a place called Leon. They here landed their hoplites and placed their fleet in safety *before day* and before the Syracusans had any intimation of their arrival." The time designation "*before day*" comes not from Thuc. but is transferred prob. from the preceding expedition (65.15 οἱ Ἀθηναῖοι ἅμα ἔφ' ἐξέβαινον). At this landing the time of day was prob. later. But Pp. had left a still unsolved difficulty, namely καὶ before ἔλαθον, which Madvig (Adv. I, 328) removed by bracketing it, correctly remarking "omisso errore ᾗ (after ᾗ had been dropped by mistake) additum est καί." So Stahl writes <ᾗ> τῇ ἐπιγιννομένη ἡμέρᾳ ἐξητάζοντο [καί] ἔλαθον. Cl. has gone a step further in the restoration of the passage and introduced into the text the conjecture offered in the thesis at the end of his dissertation (De Gram. Graec. Primordiis, Bonn, 1829): Thuc. 6. 97 necessario legendum est: οἱ δὲ Ἀθηναῖοι ταύτης τῆς νυκτός ᾗ τῇ ἐπιγιννομένη ἡμέρᾳ ἐξητάζοντο ἐκείνοι ἔλαθον. Madvig is certainly right in saying that καί is impossible before ἔλαθον and was not introduced till ᾗ had been lost; but it is prob. also responsible for the disappearance of ἐκείνοι, which had now become unintelligible. Certainly it helps very much to distinguish the subjs. of the two verbs ἐξητάζοντο and ἔλαθον. G. Hermann, to whom the conjecture was shown in 1826, approved it. Steup approves the insertion of ᾗ as well as Cl.'s conjecture of ἐκείνοι. He cannot follow Kr. and v. II. in expunging τῇ ἐπιγιννομένη ἡμέρᾳ ἐξητάζοντο as due to a gloss, since ταύτης τῆς νυκτός cannot refer to ἅμα τῇ ἡμέρᾳ in 96.13, the point designated by ἅμα τῇ ἡμέρᾳ belonging unquestionably no longer to the νύξ but to the ἡμέρα.

99 8 ὑποτειχίζειν δὲ ἄμεινον ἰδοκεῖ εἶναι. ᾗ ἐκείνοι ἐμελλον ἄξειν τὸ τεῖχος. καὶ ἐφθάσειαν. ἀποκλήσεις γίνεσθαι, καὶ ἅμα καὶ . . . τρέπεσθαι: Steup's crit. note is in substance as follows: There are several difficulties in this passage. First as to the const. of ἀποκλήσεις γίνεσθαι. Cl. and Pp.-St. make it dependent on ἐμελλον in the rel. sent., while Kr. and Bm. follow the Schol. in taking it with ἄμεινον ἰδοκεῖ εἶναι, whereas Goeller, Arn., and Bl. consider ἀποκλήσεις as nom. and would supply ἰδοκουν or ἐμελλον. To the first explanation is opposed not absolutely the difference in the tenses of ἄξειν and γίνεσθαι (see on 42. 4), but certainly the unmeaningness of the words if taken with ᾗ ἐμελλον. For it was by no means a matter of course that the Athenians, in case their own wall was completed, would have shut in the Syracusans. Nor would the restoration adopted by v. II. and Cl. (ἀπὸ κλήσεως) help the weakness of the thought. Acc. to the Schol. the subj. of φθάσειαν is the Syracusans, and those who would, in the case supposed, be cut off are the Athenians. The thought thus secured is far more acceptable, for ἀποκλήσεις γίνεσθαι might very well be represented, along with ὑποτειχίζειν, as a further purpose of the Syracusan generals. The pl. is in so far intelligible as one may think of the shutting off, right and left of the Syracusan cross-wall, of Athenian forces, already present or appearing later. The Schol.'s explanation has the further advantage of giving the same subj.

to *φθάσειαν* and *φθάνειν* (11). (See H. Schütz, *Ztschr. f. d. Gymnasialwesen* XXXIII, 104.)

αὐτοὺς (10) Bk. would change to *αὐτοῖς* (referring to the Athenians). Arn., followed by Bl., conjectured *ἀντιπέμπειν αὐτοί*, supplying *διανοοῦντο* or a similar word. As to Bm.'s view, adopted in the text, making *ἀντιπέμπειν αὐτοὺς* dependent on *ἄμεινον ἐδόκει εἶναι*, Steup cannot conceive of this as a *third* measure purposed by the Syracusan generals. Rather it would be a *consideration* by which the generals would be guided in their determinations; but then not only *αὐτοὺς*, but also *καὶ ἅμα καί*, would be unintelligible. Keeping in mind the latter point, and considering further that the explanatory remark *καὶ φθάνειν ἂν κτέ.* would come better directly after *καί, εἰ φθάσειαν, ἀποκλήσεις γίγνεσθαι*, further that the clearly intended antithesis between *μέρος ἀντιπέμπειν τῆς στρατιᾶς* and *πάντας ἂν πρὸς σφᾶς τρέπεσθαι* has little force in the vulgate text, Steup thinks that the order of the clauses has become confused through the negligence of copyists and that originally *καὶ ἅμα καί, . . . στρατιᾶς* came after *καὶ φθάνειν, . . . ἐφθόδους*. Thus Hermocrates and his colleagues would have reflected that the Syracusans would have fenced off with palisades the intersection of their counter-wall and the proposed Athenian wall before the Athenians could have reached that point with their wall, and further that the Syracusans, in case the Athenians should seek to hinder the building of the counter-wall, by reason of the protection offered by this counter-wall would need to expose only a part of their army to the danger, whereas the Athenians, with the interruption of work on the northern part of the circumvallation must turn in a body against the Syracusan counter-wall.

With the proposed transposition of clauses *αὐτοί*, which is offered by Vat. alone, and adopted by Stahl, becomes absolutely necessary; but likewise indispensable is *ἂν* (wanting in Vat.) after *φθάνειν* (i.e. *φθάνειν ἂν αὐτοὶ τοῖς σταυροῖς*, which Cl. preferred). Whether *τοῖς σταυροῖς* should come (with Vat.) after or (with the rest of the Mss.) before *προκαταλαμβάνοντες* is not easy to decide. Stahl is hardly right in rejecting *τοῖς*, for from the designation of the third counter-wall of the Syracusans as *τείχος ἀπλοῦν* (7. 4. 3, 11. 14) it by no means certainly follows that this *τείχος* had no *σταυροί* and that *σταυροί* did not necessarily belong to such *τείχη*. With *ἀντιπέμπειν* one must supply in thought from the preceding clause *ἂν αὐτοί*, and between *ἀντιπέμπειν* and *αὐτοὺς* it would prob. be best to insert *ἐπ'*, with Badham, v. H., and H. J. Müller (*Ztschr. f. d. Gymn.* XXXVIII, 669).

99 12 *ἐκείνους δὲ ἂν πανομένους τοῦ ἔργου πάντας ἂν πρὸς σφᾶς τρέπεσθαι*: Vat. has not the second *ἂν* (which Stahl brackets), but reads *ἀναπανομένους* for *ἂν πανομένους*, hence Cl. was inclined to write *ἀναπανομένους . . . πάντας ἂν . . . τρέπεσθαι*. But Thuc. uses *ἀναπαύεσθαι* elsewhere only in the sense of *rest*.

99 15 *ἐγκάρσιον τείχος ἄγοντες*: Steup, finding it strange that the traditional text says nothing of the direction of this counter-wall, thinks that some words have been lost, possibly *ἐπὶ τὸ ἔλος* after *τείχος*. That the counter-wall did not,

as Stahl and others think, run northwest, but, as Holm, Cl., and others assume, south or rather southwest, seems certain for two reasons. (1) Acc. to 100. § 1 the Syracusan wall was brought to an end, i.e. crossed the line of the proposed Athenian circumvallation, without any collision with the Athenians, the latter being unwilling to divide their forces and preferring to push the work on their own wall. This whole account would be unintelligible if the Syracusan wall ran northwest. As the Athenians beyond question were building on the northern circumvallation, they would, in the case assumed by Stahl, in attempting to hinder the wall of the Syracusans, not have needed to divide their forces, and it would have been a very strange way to hasten *τὴν καθ' αὐτοὺς περιτείχισιν* (100. 5) quietly to let the Syracusan counter-wall cross their own line, whereby all circumvallation would have been precluded. (2) The remark in § 4, that the Athenian ships had not yet sailed into the Great Harbor and the Syracusans were still masters *τῶν περὶ τὴν θάλασσαν*, would have no meaning if the Syracusan counter-wall ran northwest, but would be quite intelligible if it ran southwest and reached a point not very far from the Great Harbor. In that quarter lay the marsh mentioned in 101. § 1-3 (*Ἀνσιμέλεια* 7. 53. 10) at which the first counter-wall might have ended, whereas the second was carried through it.

100 16 ἢ δὲ μετὰ τοῦ ἑτέρου πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα: Steup's crit. note is substantially this: The above is the text of the great majority of the Mss. and of all recent editions; Vat. omits the second *τό*. The stumbling-block is in the words *τὸ παρὰ τὴν πυλῖδα*. If one connects these words, as all editors do, with *τὸ σταύρωμα*, there arises at once the difficult question, what is one to understand the stockade or fortification so designated to be? *τὸ σταύρωμα* in 11 and 16 means undoubtedly the counter-wall of the Syracusans, which is called *τὸ ὑποτείχισμα* in 2 and 14, *τὸ οἰκοδόμημα* in 6, whereas in § 3 a distinction is made between *ὑποτείχισις* and *σταύρωμα*. That the division of the Athenian army designated in the words here under consideration was to go in fact against the Syracusan counter-wall is indicated first by *πρῶταξαν* (13) applied to the 300 picked Athenians and the selected *ψιλοὶ* that were equipped with heavy armor; for this advance body, which was to rush in assault *πρὸς τὸ ὑποτείχισμα*, must of course be followed by others, who were likewise to proceed against the Syracusan counter-wall, while the third division of the Athenian army was beyond question to go not against the *ὑποτείχισμα*, but against the city. From the mention of Argives in 21 it is clear that along with the advance attacking force members of another division of the army broke into the city, and this other division can be only that designated by the words under discussion. But it is impossible that Thuc. could have designated the counter-wall of the Syracusans, which he is describing from 99. § 3 on, by *τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα*. A distinguishing designation did not come into question, since there is no mention of any other Syracusan fortification. Further, it is nowhere stated heretofore that the Syracusan counter-wall was by a little gate: but if this was really the case and the designation was a reminder of this, such a reminder was certainly to be expected

at the beginning of the account. Besides, the gate should have been more nearly designated; for beyond doubt Syracuse had at that time not merely a single gate.

As to Cl.'s view, followed in the text, Steup objects esp. to taking τὸ σταύρωμα in the sense of a part. gen. Likewise unacceptable he finds Stahl's view that τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα designates a special part of the Syracusan counter-wall which was to cover the exit of the gate, which acc. to a rule well understood for such structures led through the fortification. Apart from the fact that such a gate has two exits, which would have to be covered, Thuc. could not have used σταύρωμα, which in the foll. sent. (καὶ προσβαλόντες . . . τὸ σταύρωμα) unquestionably means the whole Syracusan counter-wall, to designate here a small by-work. We should also hear nothing of the capture of this by-work, whereas in fact members of the division which acc. to Stahl proceeded against the by-work, entered with the advance force into the city. Since still less can there be reference to a fortification having nothing to do with the Syracusan counter-wall under consideration from 99. § 3 on, the connection of τὸ παρὰ τὴν πυλῖδα with τὸ σταύρωμα must be regarded as impossible.

To construe τὸ παρὰ τὴν πυλῖδα adv., "on the side by the little gate" is gram. possible (see Steup's view on 99. 1); but with this const., acc. to which σταύρωμα would have the same meaning as in 11 and 18, the words τὸ παρὰ τὴν πυλῖδα arouse strong suspicion. In the first place one could not understand why in the case of the first division of the Athenians simply the Syracusan counter-wall is designated as the object of attack, but with the third division a specific part of this wall. Then, while it might very well be accepted that quite near the point of the city-wall from which the northern row of palisades of the counter-wall started was a little gate, it would be strange for this gate to be assumed to be known and from it τὸ παρὰ τὴν πυλῖδα to be said of the northern side of the counter-wall. Besides, near the gate in question the second division of the Athenians, which was to oppose any rescuing force of Syracusans from the city, must have had position, although the second and third divisions have different tasks.

So then the words under discussion (πρὸς τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα) cannot be explained; nor is it better with the reading of Vat. The original text has prob. undergone considerable change. If it might be assumed that fortifications like the Syracusan counter-wall had always at the forward end a small gate, one might conjecture that the words παρὰ τὴν πυλῖδα stood originally after καὶ προσβαλόντες οἱ τριακόσιοι. But it is more prob. that παρὰ τὴν πυλῖδα was originally a marginal explanation of πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρου (15). On either assumption Vat. would be nearer the original text than the other Mss., in which τό would seem to have been inserted to make παρὰ τὴν πυλῖδα attrib. to τὸ σταύρωμα.

101 1 τῇ δ' ὕστεραία ἀπὸ τοῦ κύκλου ἐτείχισον οἱ Ἀθηναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἔλους: against Cl.'s view that ἀπὸ τοῦ κύκλου designates only the middle point from which the works for the circumvallation of the city started, not

implying direct connection, Steup objects that if the Athenians had left a gap between their circular fort and the new fortification, ἀπὸ τοῦ κύκλου, *from the circular fort*, would be meaningless; besides, the assumption that the wall did not join on to the κύκλος is improbable. Further, Stahl is right, he thinks, in urging that, acc. to (9) ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξείργαστο, the end of the fortification in question must have been the κρημνός. (Cf. also 103. 5 ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι ἀπετείχιζον . . . τοὺς Συρακοσίους.) Stahl conjectured <ἐς> τὸν κρημνόν; A. Philippi (N. Jahrb. CXXIII. 97 f.). <πρὸς> τὸν κρημνόν. Steup, comparing 2. 97. 8 ἀπὸ Βεζαντίου ἐς Λαϊαίους καὶ ἐπὶ τὸν Στρυμόνα, suggests inserting ἐπὶ, or rather—in view of the fact that the words τῶν Ἐπιπολῶν ταύτῃ must in the vulgate refer back to ὑπὲρ τοῦ ἔλους, whereas the position of the marsh is not determined—τὸ πρὸς νότον (*on the side toward the south*; see on 99. 1) ἐπὶ.

GREEK INDEX

References to the Greek text are by chapters and thirds of chapters: to the notes, by chapter and line of text annotated: e.g. 59*b* refers to the Greek text in the second third of c. 59; and 4. 20 refers to the note on line 20 of c. 4

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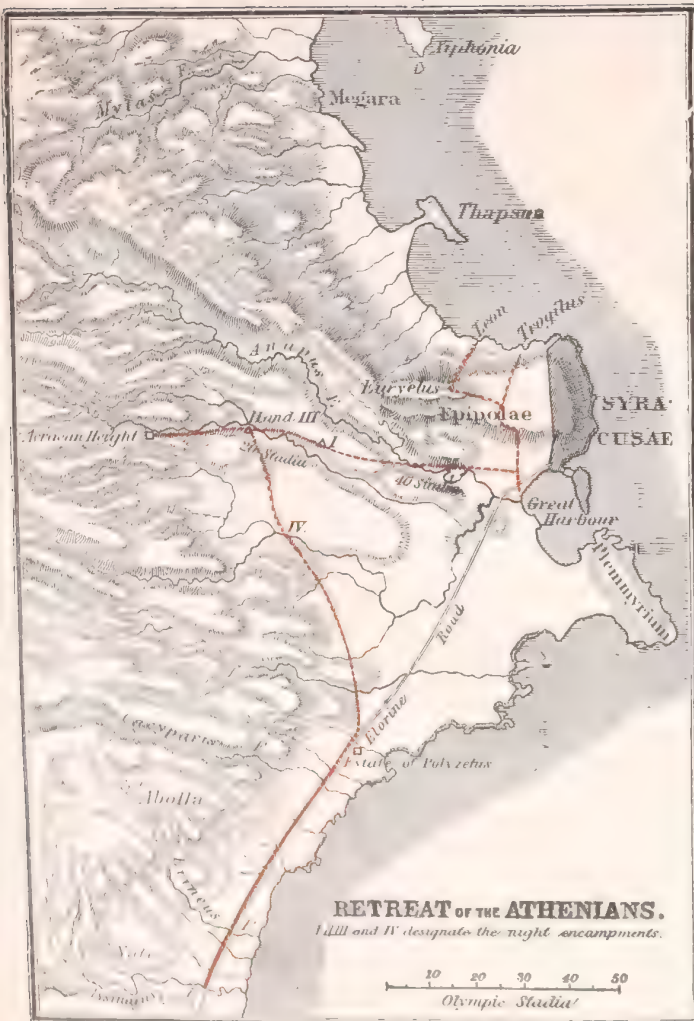
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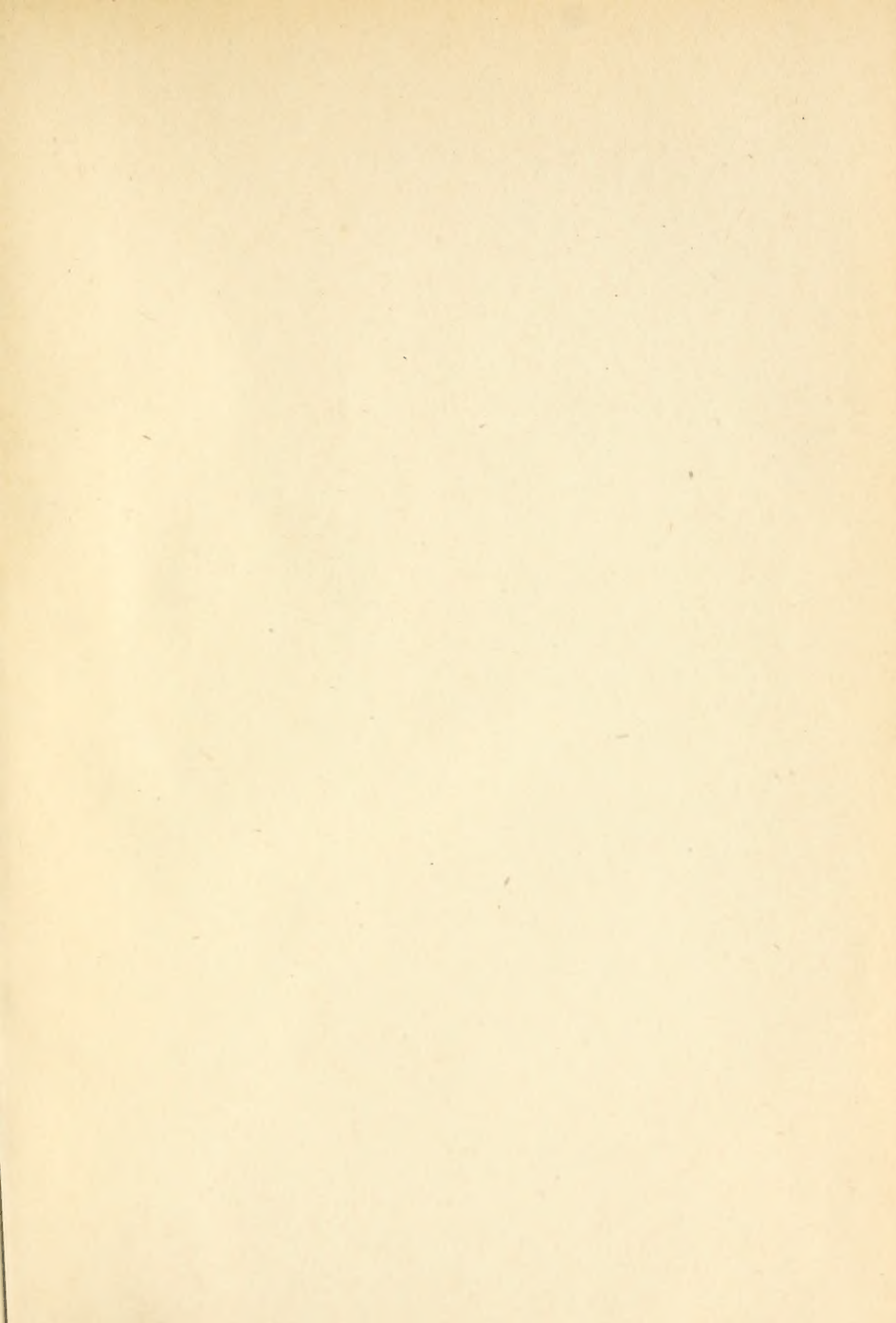


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